

A  
PRIMMER  
And Catechism  
FOR  
CHILDREN:

OR A

Plain and easie way for Children  
to learn to Spell and Read per-  
fectly in a little time.

*The Names of the Fathers and Pro-  
phets mentioned in Scripture, being  
divided into Syllables, and their signi-  
fications in English; delightfull for  
Children to read; also the explanation  
of the Seven Arts; with the Weights,  
Measures and Coyns mentioned in  
Scripture, reduced into our English  
valuation.*

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By G. and E. H.

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Printed in the Year, 1679.

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Plain and easy way for Children  
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The Names of the Letters and their  
places mentioned in Scripture, being  
divided into 2 syllables and their signi-  
fications in English; delightful for  
Children to read; also the explanation  
of the Seven Arts; with the Weight  
of the Letters and some mentions in  
Scripture, reduced into one English  
notation.

By G. and E. H.

Printed in the Year, 1673.

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*The Roman Letters.*

a b c d e f g h i k l m n o p q  
r s t u v w x y z &.

*The Roman Capitals.*

A B C D E F G H I K L M N O P  
Q R S T U V W X Y Z.

*The Italick small letters and capitals.*

a b c d e f g h i k l m n o p q r  
s t u v w x y z &.

A B C D E F G H I K L M N O P  
Q R S T U V W X Y Z.

*English small letters and capitals.*

a b c d e f g h i k l m n o p q r s

t u v w x y z &.

A B C D E F G H I K L M

N O P Q R S T U V W

*Double Consonants.*

& f f h h m m n n p p q q r r s s t t v v w w x x y y z z & &c.

and o v f f h h m m n n p p q q r r s s t t v v w w x x y y z z & &c.

*Vowels.*

a e i o u.

**A** B ac ad af ag ak al am an  
ap ar at ax az.

ba ca da fa ga ja ha ka la  
ma na pa ra fa ta va qua wa  
ya xa za.

bab bac bad bas bag bak bal  
bam ban bap bar bas bat bax  
baz.

Ab abs bab dab gab hab habs  
jab kab chab lab nab rab lab  
zab sab shab sheb eb ded keb reb  
zeb leb lebs lib lyb ib bib dib  
gib jib kib mib nib rib tib phib.

**A.**

A-bo-lished, a-bo-mi-na-ti-on,  
ab-sence, ab-sti-nence, abun-dance  
ac-cep-ta-ti-on, ac-com-pa-ny,  
ac-com-plish-ed, ac-cor-ding-ly,  
ac-cus-to-med, ac-know-ledge,  
ac-quaint-ed, ad-mi-ni-stred, ad-  
ver-li-ty, a-dul-te-ry, ad-vo-cate,  
ad-ver-tise, af-fright, a-li-e-nate,  
al-migh-ty, a-maze-ment, am-  
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ri-ta  
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( 5 )

bas-sage , Am-bas-sa-dor , an-  
swer-eth, ap-pre-hend-eth.

B

Babe, bal-lan-cings, bal-lance,  
ba-nish-ment, bap-tism, bap-ti-  
zed, beck-ned, bat-tle-ment, be-  
lieve, ba-moan, be-wail-eth, bit-  
ter-ness, blade, blas-pheme, blas-  
phe-my, blasphemous, blos-som,  
bo-som, bot-tle, boun-ti-ful-ness,  
bread-corn, break, breath, breed-  
ing, brink, brother-ly, bur-den-  
som, burst-ing.

C

Ca-la-mi-ty, cal-dron, can-  
can-dle-stick, cap-ti-vate, cap-  
ti-vi-ty, captain, car-pen-ter, cart-  
wheel, case-ment, ca-ter-pil-der,  
ce-le-sti-al, Cen-tu-ri-on, ce-re-  
mo-nies, cer-tain-ly, chaff, chain,  
challenge, cham-ber, chan-nel, cha-  
ri-ta-ble, cha-stise-ment, -check,  
chro-ni-cles, cir-cu-its, cir-cum-

A 3

cise,

(8)

cise, col-lecti-on, co-lo-ny, co-  
lour, com-mo-di-ous, con-course,  
con-du-it, com-pas-si-on.

D.   
Dam-mage, de-crease, deem-  
ed, de-fraud-ed, de-nounce, de-  
scribe, de-vote, de-vo-ted, dif-  
fe-rence, dis-ap-point-ed, di-  
scern, dis-charge, di-sci-pline,  
dis-dain-ed, dis-ho-nour, dis-plea-  
sure, dis-pos-sess, dis-solve, di-  
stinct-ly, di-tract-ed, di-stri-bu-  
ti-on, di-vine, do-mi-ni-on, dou-  
ble, draught, dro-me-da-ry, drop-  
sie, drought, drow-si-ness, dwarf.

E.   
Each, Ea-gle, ear-nest-ly, eigh-  
ty, e-di-fi-ca-ti-on, em-bold-ned,  
Em-rald, Em-rods, Em-pire, e-mu-  
la-ti-on, en-dea-vour-ed, e-ne-  
my, ex-ror, es-chew, e-spe-ci-al-  
ly, e-spi-ed, e-spon-sals, e-sta-  
blish, e-stran-ged, eve-ning, e-ver-  
last-

(7)

last-ing, i-re-vil, Eu-nuch, Ewe;  
ex-cess, ex-c-ra-ti-on, ex-or-  
cists, ex-tor-ti-o-ners, ex-tre-  
mi-ty.

qol-yH, nmvH, b2-wed, agat

F.

Faith-full, fal-low, fal-si-fy-  
ing, fa-shi-oned, fa-thom, fa-  
vour-able, fea-the-red, fel-low-  
ship, fer-vent-ly, few-el, fierce-  
ness, fil-thi-ness, fi-nish, fir-mar-  
ment, flut-ter-eth, for-beat-ance,  
for-gi-ble;

mov-sob-si, vo-nor,  
alb-beat-red-ni, gult-ib-ni, no-is

G.

Gad-est, gar-nish-ed, ga-  
ther-ed, gaze-ing, ge-ne-a-lo-  
gies, ge-ne-ra-ti-on, gli-ster-ing,  
gloo-mi-ness, glo-ri-ous, go-  
vern-ment, gor-ge-ous, grand-  
mo-ther, -grant, gree-di-ness,  
grieve, grie-vi-ous-ness, gush-ed.

H.

Ha-bi-ta-ble, haft, haste, hail,

A 4

hand-

(8)

hand-kerchiefs, haugh-ti-ness, ha-  
vock, hawk, heark-ned, Hea-then,  
He-brew, Hel-ser, height, heirs,  
helve, herb, He-re-tick, he-ri-  
tage, hew-ed, Hymn, Hy-sop.

Jang-ling, i-dle-ness, i-do-  
la-try, jea-lou-sie, jee-per-dy,  
ig-no-mi-ny, il-la-vou-red, il-lu-  
mi-na-ted, i-ma-gine, im-po-ve-  
rish-ed, in-con-sage, in-con-  
nen-cy, in-dea-vour, in-dig-na-  
ti-on, in-di-ting, in-ter-med-dle.

Kin-dle, kin-dred, kinf-man,  
kned, kneel, knife, knit, knives,  
knock, know-ledge, Key, kill,  
Ket-tle, Ker-tchiefs, Kidneys, kind-  
ness.

L.

La-bou-ring, lark-ing, lance,  
lanch-ed, lan-guage, lan-guish,  
lan-



(9)

lan-thorns, la-sci-vi-ous-ness, la-  
tin, lat-tes, laugh-ed, la-vish,  
leaves, league, ledges, lei-sure,  
leo-pard, lew-ness, Liev-te-nant,  
li-quer, lit-ters, loath-som, lodge,  
lose, lost.

M.

Ma-gi-ci-an, Ma-gi-strate, Mai-  
den, maim-ed, man-ger, main-te-  
nance, mar-ri-age, mer-chandise,  
mar-vel-lous-ly, Mer-chant, men-  
stru-ous, mi-li-ons, mis-chief,  
mis-chie-vous, Ma-ri-ners, Moon,  
mor-ga-ged, Moules, mu-ni-ti-on,  
Myrrhe.

N.

Nail-ing, nought, Na-vy, ne-  
ces-sa-ry, ne-ces-si-ty, near-er,  
neg-lect-ed, neigh-bor, neigh-ing,  
nei-ther, Ne-phew, Net-tles, noise,  
not-with-stand-ing, nou-rish-ed,  
nour-ture.

A 5

O

O-ce-an, Oar, Oak, ob-scure,  
ob-scu-ri-ty, ob-ser-va-ti-on, ob-  
sti-nate, off-scour-ing, off-spring,  
op-por-tu-ni-ty, op-pose, Or-phans,  
Oint-ment.

## P.

Pa-ci-fi-eth, pain-ful-ness, pale-  
ness, par-ta-ker, par-ti-a-li-ty,  
par-ti-cu-lar-ly, par-ti-ti-on,  
Par-tridge, pas-sage, Pa-stor, pa-  
sture, pa-tern, pa-ti-ence, pa-  
tri-mo-ny, peace-a-bly, pe-de-  
grees, pen-knife, pe-nu-ry, pe-  
ril-ous, pe-rish-ed, per-ni-ci-ous,  
per-pe-tu-al, pe-sti-lent, Phi-lo-  
so-phers, Phy-si-ti-an, Pi-ge-ons,  
Pil-grims, Plague, plai-ster, plea-  
sant-ness, Plough, plow-ed, plung,  
po-pu-lous, pos-sess, pos-ses-sor,  
pot-shred, pot-tage, pre-de-sti-  
na-ted, pre-he-mi-nence.



fel-vedg, Se-pul-chre, sew-ed,  
 sheaf, sheaves, sheath, shek-el, sheild,  
 shi-ning, shod, shooes, siege, sic-  
 kle, sieve, lift-ed, sigh, fight, sign,  
 sin-gle-ness, slight, slaugh-ter,  
 slight-ly, slug-gard, slum-ber, so-  
 journ, so-lid, so-lemn, so-lem-  
 ni-ty, so-li-ta-ri-ly, Sooth-say-er,  
 Sor-ce-rer, Soul-di-er, spung, spun,  
 square, sto-ma-cher, straight-way,  
 straigh-ten-ed, stroak, stir-dy, sub-  
 ject, suc-ceed, suc-cour-ed, suck-  
 ed, su-ste-nance, swol-len, swoon-  
 ed.

## T.

Tack-ling, tail, tale-bear-er,  
 Tan-ner, tar-ry, tar-ry-ing, taste,  
 taught, te-di-ous, teeth, temp-ta-  
 ti-on, te-nour, te-re-stri-al, te-ri-  
 fic, ter-ror, Thief, thif-tle, through-  
 out, throw-ing, tongs, Tongues,  
 took-est, tooth, torn, tof-ling, tra-  
 fick, trans-pa-rant, trea-che-rous,  
 trea-su-ry, tri-um-phing, trou-  
 ble,

ble, trough, troughes, twelf,  
twelve.

Va-lue, va-lour, va-pour, va-  
ri-a-ble-ness, vaunt-eth, ve-no-  
mous, ven-ge-ance, Ve-ni-son, ve-  
nom, ven-ture, ver-tu-ous, vex-  
a-ti-on, vic-tu-al, view-ed, vi-  
gi-lant, un-be-lief, un-chang-a-  
ble, un-cir-cum-ci-sed, Un-cle,  
un-cloath-ed, unc-ti-on, un-fai-  
ned.

## W.

Wa-ges, wag-gons, wal-low-  
ing, won-ton-ness, War-ri-our,  
weigh-ed, weight, Whore-mon-  
ger, whore-dom, wit-ked-ness,  
wil-lows, wil-low tree, win-now-  
ed, witch-crafts, with-drawn, wi-  
thies, wi-the-reth, Wolf, Wolves,  
won-der-ous, wo-ven, would,  
wrath, wreath, wrea-then, wres-  
tle, wretch-ed, wrong-ful-ly, wrot,  
wrought, wrong.

Y.

(14)

Y.

Yarn, yield, year-ly, ye-ster-  
day, yoke-ed, yon-der, young,  
youth.

Yea-lous, zea-lous-ly.

## The Childs Lesson.

Christ is the Truth.. Christ is  
the Light. Christ is my Way.  
Christ is my Life. Christ is my  
Saviour. Christ is my hope of  
Glory. Christ is my Redeemer. Christ  
is my Rock. Christ is the Door.  
Christ is my King and Lord of  
Lords. Christ is the Corner-  
Stone. Christ is the Lamb of  
God that takes away my sin.  
Christ is the Power of God.  
Christ is my Wisdom. Christ is

my

my Righteousness. Christ is my  
Sanctification. Christ is my Jus-  
tification. Christ is the Seed.

Christ is the Resurrection. *Christ destroyeth the Devil and his  
works; which leadeth man and woman  
from God; and so Christ is the Way to  
God again.*

*Sarah was a good woman. Zo-  
rehabel was a bad woman, who  
killed the just, and turned against  
the Lords Prophets, with her ac-  
tired head and painted face peep-  
ing out of the Window.*

Christ I must feel within me,  
who is my Life; and my Light.  
and the Truth; and that is God  
that sheweth me my thoughts and  
imaginations of my heart; and  
that is the Lord God that doth  
search my heart.

It is the Spirit of Truth that  
doth lead into all Truthes.  
It is the Spirit of Truth that re-  
proves the World of their sin.

And

And that is the good Spirit which reproveth the Bad and his works.

And the Light manifesteth and reproveth, and that which doth make manifest and reproveth is the Light.

And that which giveth the light of the knowledge of the Glory of God in the Face of Jesus Christ, is the Light which shineth in the heart.

And that which may be known of God is manifest within; which God hath shewn unto you; that is that which shews you sin and evil.

The Gospel is the Power of God.

The Cross of Christ is the Power of God, which crucifieth from the state of *Adam* and *Eve* in the fall; in that Power is the glorying, and everlasting glorying, and this is above fleshly glorying.

*Adam* and *Eve* in the fall with his



his Sons and Daughters.

The Church is in God the Father of Christ, and not a Steeple-House, and that is the Spirit that moralises from my sin.

And they that are led by the Spirit of God, are the Sons of God, and that is the Spirit of God that doth instruct me in Gods Wayes, which are good, and that is the bad spirit which leadeth in to bad wayes.

And if I be a child of God, I must not grieve him, but must be meek, and sober, and gentle, and loving, and quiet, righteous, and humble, and live in the fear of God, and live godly, and not lye, nor do any wrong to any one.

So if I be wild, froward, wicked, heady, high-minded, wilful, stubborn, proud, envious, disdainful, scornful, unrighteous, ungodly, and lye, and do not the Truth, and forget God, such  
God

God turneth into Hell that grieveth him.

In the beginning was the Word, Since the beginning was the words, and since the beginning was *Babel*, which is the beginning of tongues, which is the Priest Original, but the Saints Original is the Word before *Babel* was, and that is the Original and makes Divine, and not the tongues that began at *Babel*.

And it cost the second *Adam* his Blood to purchase me out of the state of *Adam* and *Eve* in the fall, to set me in the state that he was in before he fell, to that which is a blessed state, out of the cursed state, and not only to that blessed state that *Adam* and *Eve* was in before they fell, but to *Christ* that never fell, to his stature.

A Child being fallen from the Image of God, he hath not peace.

A

A Child being in the Image of God, he hath peace.

A Child being fallen from the ho-liness, he doth not see God, but being in the holiness he doth see God.

And the Image of God is Righteousness, and true Holiness.

In six dayes the Lord made the Heavens, and the Earth, and all things therein, and the sixth day made man and woman, and bid him have Dominion over the works of his Hands.

Christ is my foundation.

And Christ is the first and the last.

And Christ is a quickning Spirit.

*Abel* was a good man.

*Cain* was a bad man, full of envy and wrath, who killed his Brother about Religion.

*Isaac* was a good man, and sober.

*Ishmael*

(20)

*Ismael* was a wild Mocker, and a scorning Archer, and turned into the Wilderness.

*Esau* was a good man, *Esau* was a prophane man, who turned against *Jacob*, who bore the Sword.

The Spirit of Truth is my leader into all Truth, and sheweth me things to come.

And the Power of God is my keeper from sin and evil.

And the Worship of God is in the Spirit and in the Truth.

---

*Proper Names in Scriptures divided into Syllables, and the significations of them in English; together with other memorable passages mentioned in Scripture, necessary and delightful for Children to read and learn.*

**A**-Dam, man earthly red. The World was created in six dayes. Adam was the first man that

that was made ; who was made in the likeness of God, and according to his Image ; but he lost this image through disobedience, in eating of the fruit which God forbade him to eat of ; it is this year since the World was made five thousand six hundred thirty and three years.

E-noch, *naught or dedicate*, the father of *Ma-zhu-se-lah* ; *Methu-selah* lived till he was nine hundred sixty and nine years ; Enoch walked with God and was not, for God took him.

La-mech, *poor humbled or swifter*, after he had lived one hundred eighty and two years he beget a son and called him *Me-ah*, which signifies *a ceasing, or rest* ; and *Lamech* said, this same shall comfort us concerning our work and toil of our hands, because of the ground the Lord hath cursed. *Na-ah* was a just man, and perfect in his Generation, and walked with God,

(22)

God, and was a Preacher of Right-  
eousness; he was commanded of  
God to make an Ark, that he and  
his family should enter in it, for  
their preservation, Gen. 6.

Noah, with two of a sort of  
every creature, male and female  
was shut into the Ark, and the  
World was drowned, Gen. 7.

And when the waters had pre-  
vailed on the Earth fifteen Cubits  
upward, after one hundred and  
fifty dayes the waters were abated;  
Noah opened a Window of the  
Ark, and sent forth a Raven and a  
Dove, the Dove found no rest  
for the sole of her foot, but re-  
turned to the Ark, and Noah took her  
into the Ark, Gen. 8.

The Rain-bow, a token of the Co-  
venant of God, Gen. 9.

Babel, confusion, at the build-  
ing of Babel, Languages were con-  
founded, Gen. 11.

Abraham, our high Father; his  
name

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signifi-  
cude  
Sarah  
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name was changed, ( Gen. 17 )  
 from *Abraham* to *Abraham*, which  
 signifies, a Father of a great multi-  
 tude; he was the son of *Terah*,  
*Sarah* was his wife: He went out  
 of his native Country at God's  
 Commandment; God promised  
 him and his seed the Land of *Ca-  
 nahan*; he travelled into *Egypt*, and  
 when he returned from thence he  
 was very rich; to avoid strife he  
 parted company with *Lot*, his Ne-  
 phew; he delivered *Lot* out of  
 captivity; refused to be enriched  
 by the King of *Sodom*; he instru-  
 ceth his Family in Righteous-  
 ness; God cried his faith by  
 willing him to offer up his only  
 son *Isaac*; as he went up the Country

*Sa-rah*, a Lady or Dame; daugh-  
 ter of *Isaac*; the Lord promised  
 her a Child when she was old; and  
 she had one accordingly; she  
 would not have *Ismael*, who was  
 born of *Hagar* (the bond woman)  
 Gen. 21

(24)

to be heir with her son *Isaac*, she  
was called the free woman. When  
she died, *Abraham* bewailed her  
greatly, and bought a plat of  
Ground of the sons of *Heth* to  
bury her in; after his death he al-  
so was putyed in the Cave of  
*Macpelah*. God remembered his  
Promise made unto *Abraham*, and  
comforted *Isaac* in their affliction;  
God was with *Abraham* in all that  
he did, for he was a righteous man,  
and faithful to the Lord. *Abraham*  
had for the wickedness in *Sod-*  
*om* and *Gomorrah* the Lord rained  
upon it Brimstone and Fire, and  
*Abraham* looked towards *Sodom*  
and *Gomorrah*, and to the smoke of  
the Country went up as the smoke  
of a furnace. *Genesis* 19. *chap* 19.  
As *Isaac* was entring into *Zayn*  
his wife looking back from her  
hind him, and she became a pillar  
of salt. *Genesis* 26. *chap* 26.  
(*Isaac* *Laughter*) *Abraham's* son  
by *Sarah*. *Re-*

*Re-*  
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Re-be-kah, *fed*, she was Daughter of *Be-thu-et*, and was given in Marriage to *Isaac* : The Lord blessed *Isaac*, so that when he sowed he received a hundred fold, *Gen. 26.*

*Ja-cob*, a *Supplanter* ; he was the son of *Isaac* ; he was a plain man and dwelt in Tents ; he bought *Esau's* Birth-right for red pottage ; *Isaac* blessed him, at which *Esau* was troubled ; *Jacob* fled to *Haron*, and as soon as he saw *Rachel* the Daughter of *Laban* his mothers brother, he wept ; he served *Laban* seven years for *Rachel*, and they seemed unto him but a few dayes, because he loved her ; the years being ended he asked his wife of *Laban*, but *Le-ah* was given unto him ; he served other seven years for *Rachel*, he loved her more then *Leah* ; he came but with a staff to *Laban*, but after the Lord blessed him, so that he became

B

very

very rich; the Lord said unto him by an Angel, Thy name shall be called *Jacob* no more, but *Israel*, because thou hast had power with God, thou shalt also prevail with men,

*E-sau* signifies *doing* or *working*, he was the son of *Isaac*, *E-sau* was a running Hunter, he sold his birthright for a mess of Pottage, against his fathers will he took him wives of the posterity of *Ismael*, which was a grief to *Isaac* and *Rebekah* his mother.

*Israel*, a Prince of God or prevailing with God.

*Joseph*, *increasing*, one of the sons of *Jacob*; he was beloved of his father, and hated of his brethren; he was cast into a Pit by his brethren, and afterwards sold to the *Ismaelites*, and afterwards to *Potiphar*, whose house was blessed for *Joseph's* sake; *Joseph* was made Ruler thereof; he was fair and well-favoured

favoured, and he interpreted Pharaoh's Dreames, and was made Ruler over all Egypt under Pharaoh; he sold Corn into all Countrys in the Famine time; he spoke roughly to his brethren at first when they came to buy Corn and put them in Ward, but after disclosed himself to them, and comforted them, and sent for his father into Egypt.

Jacob blessed Joseph's two Sons, and died, Gen. 48. 49.

Joseph died, Gen. 50.

A new King arose over Egypt that knew not Joseph, Ex. 1.

Pharaoh oppressed the Israelites.

Moses signifieth, drawn forth; at his birth he was hid in Bullrushes in a River, and was found by Pharaoh's Daughter, Ex. 2.

God appeared to Moses in a burning Bush. Ex. 3.

Moses and Aaron told Pharaoh; saying, Thus saith the Lord God of Israel, Let my people go, and

*Pharaoh* said, who is the Lord that I should obey his voice?

God plagued *Pharaoh* with ten Plagues because he would not let the Children of *Israel* go free.

1. of bloody Waters. 2. of Frogs. 3. of Lice. 4. of Flies. 5. of Murrain. 6. of Scabbs. 7. of Hail. 8. of Grasshoppers. 9. of Darkness. 10. death of their First born, *Exod.* 7. 8. 9. 10.

The *Israelites* departed out of *Egypt*, and spoiled the *Egyptians*, *Exod.* 12.

The *Israelites* were led by a fiery and cloudy pillar, *Ex.* 13.

*Pharaoh* and his host pursued after them.

The Sea parted that the Children of *Israel* went upon dry land in the midst of the Sea, and the waters were a wall unto them on both hands; but *Pharaoh's* host was drowned in the Sea, *Ex.* 14.

Then *Moses* and the Children

of Israel sung a song unto the Lord,

Ex. 15.

Moses made bitter waters sweet,

Ex. 15.

God sent Quails and Manna in the Wilderness, Ex. 16.

Moses brought water out of the Rock.

Jo-shu-a, signifies the same with Jesus, which is; a *Saviour*; he succeeded Moses, he humbled himself before God; *Josh. 7.* he overcame many Kings and Countrys, he left nothing undone that Moses had commanded; he and all his house served the Lord.

Samson, slew a thousand of the Philistines with the Jaw-bone of an Ass, he also killed a Lion.

Samson carried away the Gates and posts and barrs of the City Gaza on his shoulders to the top of the hill Hebron, *Judges 16.*

The Philistines put out Samson's eyes; Samson was avenged on them

at once, and pulled down the house upon them, *Judg. 16.*

*Ruth*, signifies *watered or filled*; she found favour in the eyes of *Boaz*, and was married to him, and bare him a son named *Obed*, he was the father of *Jesse*, the father of *David*.

*Sa-mu-el*, heard of *God*; he was offered to *God* by his mother; he was in favour both with the *Lord*, and also with men. *God* called him thrice, and revealed his will to him, and made him a Prophet; he judged *Israel* with diligence, all his dayes the *Philistines* were brought under; when he died he was bewailed greatly.

*E-li-jah*, *God the Lord*; he was a Prophet who foretold the Famine to come among the *Israelites*, he was fed by Ravens; the *Lord* sent him to *Ahab*, whom he boldly re-  
proved for following *Baalim*; by prayer he obtained Rain; he was  
per-

persecuted by Jezebel, he fled from her, and being almost famished, he was fed by an Angel, in the strength of which meat he traveled forty dayes and forty nights; he afterwards took courage against Jezebel, and foretold Ahab's and Jezebel's death; at his prayer fire came down from Heaven and destroyed two Captains with their men; he was an hairy man, and girded with a girdle of Leather; he was taken up into Heaven by a Whistle-wind.

E-li-sha, my God saith; Eli-jah anointed him Prophet in his room, he was called to be a Prophet from the Plough-tayl; Kings 19. 19. he craved of Eli-jah to have his spirit doubled upon him; forty two children that mockt him were devoured by two Bears; he healed Naaman of a Leprosie, of whom he would take no reward, because he would not sell the gift

of God ; he raised the *Shunamites* dead son ; he healed the deadly Portage, 2 *Kings* 4. *Elisha*, weeping, shewed unto *Hazeel* the evil that he should do unto *Israel*.

*Dauid* signifies *beloved* ; he was a ruddy man, and withal of a beautiful countenance ; and goodly to look to ; *Samuel* anointed him King, yet afterwards he fed his fathers sheep ; slew the Giant *Goliath*, and brought two hundred of the fore-skins of the *Philistines* to *Saul* ; God was with *David* and therefore *Saul* feared him, and commanded that he should be slain ; it was said of *David*, his Kingdom abideth foreyer ; he followed the Lord with all his heart save only in the matter of *Uriah*.

*Job* signifies *sorrowful* ; he was a man upright and just, fearing God ; he was bereaved of his Substance and Children, yet he praised God in his affliction.



Je-re-mi-ah, *my height, or fearing*; he was a Prophet, to whom the Lord gave his Word to preach; he cryed against the Priests that bore rule by their means, which he said was a horrible and filthy thing committed in the Land, he was persecuted and mocked for publishing the Truth and Word of God; and *Pashur* the son of *Imner* the Priest, when he heard what he prophesied, he smote *Je-remiah*, and put him in the Stocks; he was at another time taken by the Priests and accused before the Governours, and as he was going from *Jerusalem* into the Land of *Benjamin*, he was taken by an Officer and had before the Princes, who smote him, and committed him to Prison, where he lay in a Dungeon a long time, but at last was delivered by *Zedekiah* the King out of that place, and the King commanded they should put him

him into the Court of the Prison, and daily to give him a piece of bread; but the Princes desired the King that he might be put to death, for that he prophesied, that the City should surely be given into the hands of the King of *Babel's* Army; then the King said, he is in your hands, for the King can deny you nothing; so they took *Jeremiah* and let him down with cords into a Dungeon where there was no water but mire, till *Jeremiah* stuck fast in the mire, but in this Dungeon the Lord preserved him, and at last delivered him out.

*E-ze-ki-el, the Strength of God*; he was a Prophet; he was fed with the Word of God, and made bold with his Spirit; he cried, wo to the Shepherds that sought after the Fleece, and to clothe themselves with the Wool, and fed with the Fat, and made a prey upon the People; he said, the Lord would gather

gather his Sheep from their mouths, and that they should be a prey unto them no longer.

Balaam, the Antiquity, or the Devourer or Destruction of the People; he was called a Prophet; Balak King of Moab hired him to curse the people of God; he was slain among the Midianites; he was one that loved the wages of unrighteousness, and therefore was rebuked of a dumb Ass; he taught Balak to lay a stumbling-block before the Children of Israel.

Daniel, Judgment of God, the name of a Prophet; he would not defile himself with the Kings meat; he declared to Nebuchadnezzar his dream, wherefore he was advanced by the King unto great dignity; he foretold Belshazzar that he should be deprived of his Kingdom: Daniel was made the third Ruler of the Kingdom, because the spirit of the Lord was excellent in

in him ; wherefore the Rulers and Governour sought occasion against him, but they could find no fault, for he was faithful to the Lord ; so they consulted together, and got *Darius* the King to make a decree, that whosoever should ask a Petition of any God or man for thirty dayes, save of the King, he should be cast into the Den of *Lyons* ; but *Daniel* kneeled on his knees, and prayed to, and praised his God in his Chamber, his window being open, as he used to do aforesaid, wherefore they accused him to the King, for breaking the Decree, for which he was cast into the Lions Den, and a Stone was laid thereon, and the King sealed it with his Signet, that the purpose might not be changed concerning *Daniel* ; then the King went unto his Palace, and remained fasting, neither were the Instruments of Musick

Musick brought before him, and  
 his sleep went from him: then the  
 King arose early, and went in all  
 haste unto the Den of Lions, and  
 when he came to the Den, he cried  
 with a lamentable voice unto Da-  
 niel, and the King spake and said:  
 to Daniel, O Daniel, the Servant of  
 the Living God, Is not thy God (whom  
 thou alwayes serveest) able to deliver  
 thee from the Lions? Then said Da-  
 niel, unto the King, O King live for-  
 ever, my God hath sent his Angel,  
 and hath shut the Lions mouths, that  
 they have not hurt me, for my justice  
 was found out before him, and unto  
 thee, O King, have I done no hurt:  
 Then was the King exceeding glad  
 for him, and commanded that they  
 should take Daniel out of the  
 Den, so Daniel was brought out  
 of the Den, and no manner of  
 hurt was found upon him, because  
 he believed in his God, and by  
 the Commandment of the King,  
 those

those men that had accused *Daniel*, were brought; and were cast into the Den of Lions. even they, their Children, and Wives, and the Lions had the mastery of them, and brake their bones in pieces before they came at the ground of the Den. This *Daniel* also delivered *Susanna* from the two wicked Judges, he destroyed *Bell* and his Temple, and slew the Dragon which they worshipped.

*Ne-hu-chad-ne-zar* *The mourning of the Generation, or making of Judgments*; he was King of *Babel*; he conquered *Egypt*, and destroyed *Jerusalem*; he erected an Image of Gold, and commanded it should be honoured, and decreed, that whosoever refused to fall down to the said Image, should be cast into a hot fiery furnace; he dwelt seven years among wild beasts. *The three Children* were cast into the fiery furnace, for not worship-

worshipping the Image; but God delivered them out of the Furnace.

**Jo-nah, The Fire, or burning of the Lord,** the Son of Zephaniah. **Iddo** prophesied of him, that he should destroy the Idolatry of **Jeroboam**; he was made King of **Judah**; and he put down Idols, and caused **Baal** Priests to be put to death.

**I-sai-ah, The Health or Salvation of the Lord**; he was a Prophet of the Lord.

**Za-cha-ri-ah, mindfull of the Lord.**

When **Aaron** went in before the Lord, he was to put on the Breastplate of Judgment, the **Urim** and the **Thummim**.

**Urim** signifies Light, and **Thummim** signifies Truth and Perfection; so Light, Truth and Perfection was to be upon his heart.

Ma-thew, *given*, or a reward, he was an Apostle called by Christ.

Je-sus, *A Saviour*, or the Lord a Saviour, the Son of God; a voice from Heaven said unto him, Thou art my beloved Son in whom I am well pleased; he came of the Seed of David, whose Kingdom endureth forever: *Christ* signifies *Anointed*; at the age of twelve years Jesus disputed with the Doctors, and the People were astonished at his wisdom; yet many would not believe he was the Christ, because he descended of so low Parentage, and said, Is not this the Carpenters son: Great multitudes followed him, and he healed many diseases; his coming and preaching was in great humility; he was mocked, persecuted, and put to death by the Jews: the chief Priests perswaded the Multitude to ask of Pilate that Christ might be



be put to death; after his death they persecuted his Apostles, and imprisoned Peter and John, and commanded they should preach no more in the Name of Jesus, and also stoned Stephen to death. And King Herod persecuted the Christians, killed James the Brother of John with the Sword; and because he saw it pleased the Jews he imprisoned Peter also.

Paul, *Marvel or mervellously*, he was an Apostles of Christ; he was mervellously converted from being a Persecutor of the Church of Christ to be an Apostle, and an elect vessel of God.

Peter, *A stone or Rock*, an Apostle of Christ.

John, *The Grace of God, or gift, or mercy of the Lord*, the son of Zebedee, he and his brother James were called by Christ as they were mending their nets to be Apostles;

files; John was banished into the  
Isle of Patmos.

Ti-mo-thy, the honour of God, or  
honouring God, or precious to God.

Ti-rus, honourable.

Tho-mas, a Twin.

Phi-lip, a Warrior, or lover of  
Honor.

Sa-ma-ri-tans, Keepers, mar-  
vellous hard thorny places, or dragons.

The reason of the Names of the Books  
of Moses, and other Books.

The Hebrews usually named  
their Books from some of the first  
words in the beginning of each.  
As the first they called *Beresbith*,  
that is, in the beginning, the first  
word of that Book.

The second they called *Vellesbe-  
meth*, which signifies, Now these  
the names.

The third they called *Vaijke*,  
which

which signifies, *And called*, for so it begins in the Hebrew.

The fourth *Bammidbar*, which signifies, *In the Wilderness*. The Lord spake to Moses in the Wilderness.

The fifth *Ellechadabharim*, which signifies, *These are the words*.

The Greek Interpreters and others from them, called the first *Genesis*, that is, *Generation*; because it declares the Creation and Generation of the World and of men.

The second *Exodus*, which signifies, *A passing out*; because in it is declared the passing out of the Children of Israel out of Egypt, in the beginning of that Book.

The third *Leviticus*, because in it is declared the lawes and order of *Leuites*.

The fourth *Numbers*, because in the beginning thereof is the sum of the Children of Israel.

The

The fifth *Deuteronomy*, which is, *Second Law*, the Law repeated the second time.

*Judges*, is called from the declaration of Judges, that judged *Israel* before the Kings.

*Kings*, from the declaration of the Kings that reigned in *Israel* after the Judges.

*Chronicles*, signifies a declaration of the things that were done in their several times.

*Ecclesiastes*, signifieth *The Preacher*, because so it begins, *The words of the Preacher*.

The rest are named from the names of the Writers, or things easie to be understood; As,

*Colossians*, signifies *punished*.

*Corinthians*, signifies *filled*.

*Ephesus*, signifies *desireable*.

*Thessalonica*, signifies *the other History of God*.

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*The signification of the seven Arts.*

The word *Grammer*, comes of  
a word that signifies to write.

*Rhetorick*, of a word that signifies  
to speak fluently.

*Logick*, of a word that signifies  
to speak and reason.

*Astronomy*, signifies the Law or  
distribution of the Stars.

*Geometry*, signifies measuring of  
the Earth.

*Musick*, signifies the Muses art,  
or authors of Songs or Poetry.

*Arithmetick*, comes of a word  
that signifies number.

---

*Weights*

Weights, Measures and Coyns  
mentioned in Scriptures reduced  
into our English valuation.

*Of Shekels there were three sorts.*

**A** Common shekel which weighed  
a quarter of an ounce,  
and was worth fifteen pence.

The King shekel weighed three  
Drachms, that is in our money  
twenty two pence half penny.

The shekel of the Temple weighed  
directly half an ounce, and was  
worth two shillings six pence.

*Of Manehs there were three sorts,  
as appears in Ezekel 45.*

The Common Maneh or pound  
weighed twenty five half ounces,  
or shekels of the Temple, amounted

to

to sixty drachms, that is thirty seven shillings six pence.

The Kings Maneh, or pound weighed twenty half ounces or shekels of the Temple, amounted to eight drachms, that is fifty shillings.

The Maneh or pound of the Temple or Sanctuary which weighed twenty five half ounces or shekels, maketh one hundred drachms, that is three pound two shillings six pence.

*The Jews had three sorts of Talents.*

The common Talent which weighed three thousand quarters of an ounce or common shekel, amounts to six thousand drachms, which is one hundred eighty seven pound ten shillings.

The Kings Talent weighed three thousand of the Kings shekels, which

which amounted to nine thousand drachms, which is two hundred eighty one pound five shillings.

The Talent of the Temple or Sanctuary weighed three thousand shekels of the Temple, which is precisely so many half ounces, which amounteth to three hundred seventy five pound.

A Silverling is often in Scripture used for a shekel, which is half an ounce, and worth two shillings six pence; for thirty of these silverlings of the Sanctuary, Christ was sold, *Mat. 26.* which amounteth to three pound fifteen shillings, English money.

The common shekel of Gold weighed two drachms, and was worth fifteen shillings.

The Talent of Gold of the Temple weighed twelve thousand drachms, or Hungarian Ducats, which was of our money forty five thousand pound.

were



*Abimelech* King of *Gerar* said to *Sarah*, I have given thy Brother one hundred silverlings, which were common shekels, which amounted to sixty two pound sixteen shillings, *Gen. 20.*

*Abraham* bought a burying place for his wife *Sarah*, for four hundred shekels of Silver, which are common shekels, that is twenty five pound.

A Shekel of the Sanctuary, which is twenty gerahs and a shekel is twenty shillings, and a gerah is twelve pence.

*There is four kinds of Cubits mentioned in Scripture.*

1. The common Cubit, this was the measure from the elbow to the fingers end, it contained a foot and a half, or half a yard.

2. A holy Cubit, this was a full yard, containing two of the common cubits.

C

3. The

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3. The Kings Cubit, which is three fingers longer then the common cubit.

4. A Geometrical Cubit, it contained six common Cubits, which is three yards; according to this cubit it is thought Noahs Ark was built.

The Reed spoken of in *Ezekiel* or *Exodus*, was six cubits and a hand breadth, which was called the Kings cubits.

A Furlong is one hundred twenty five paces, which is the eighth part of our mile: A mile containeth with us one thousand paces; but in the Hebrew it is as much as a man could go in half a day between meal and meal.

A Kab is our Quart.

A Omer is a Quart and a half.

A Seah is a Gallon and a half.

An Ephah is half a Bushel and a Pottle.

A Homer is so called from *Chamer*

*met* an Afs, because this measure contains so much as an Afs could well bear, which is five Bushels and five Gallons.

A Log is half a Pint.

A Bath is half a Bushel and a Pottle.

A Mite weigheth half a Barly-Corn.

A Farthing of the *Romans* coyn is two Mites.

*Keshita*, signifies a *Lamb*, and was also a name the *Hebrews* gave to a piece of money in value one penny half penny.

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*The Marks of a true Christian.*

**T**O love one another, and to add to your Faith Virtue, to your Virtue Knowledge, which Knowledge is to know God, and Jesus Christ whom he has sent, which is Life Eternal; and to your Knowledg add Temperance, and to your Temperance add Patience, for that runs the race and obtains the Crown of Life; and unto Patience Godliness, in that Brotherly-kindness is known.

*The names which the Devil in Scripture is called by.*

The Serpent, and Adversary :  
 An Enemy to man : The Devil,  
 who is a Destroyer : The old Dragon :  
 Belial : The god of the World,  
 who rules the World in wicked-

wickedness : The Prince of this World, who gives forth his law of death and sin, and rules in wickedness and unrighteousness, which got into *Adam* and *Eve* by his lyes and subtilty, and their disobedience, and rules in the hearts of the disobedient : The Spirit and Prince of Darkness, which fills people with darkness, and makes them hate the Light of Christ, and blinds all his subjects, that they call the Light of Christ Natural and Created, and Conscience : And the Devil is called Belzebub : Prince of Devils : The Accuser of the Brethren : And this Devil, Sathan, and Serpent made all his subjects call the people of God Babblers, pestilent Fellows, Movers of Sedition, Ring-leaders of Sects, *Acts* 24. turners of the World upside down, a People that are cursed and unlearned, ignorant Schismaticks, Hereticks,

reticks, Phanaticks ; and these are them that rages so against the Light within which doth give the Light of the knowledg of the glory of God in the Face of Christ Jesus, and are so mad against the heavenly Treasure in the earthen Vessels, *Cor. 2. 4.* And these be of the same spirit that the *Jews* were in, that said Christ the Light had a Devil, and by the Prince of Devils cast out Devils,

*The names the Children of God  
are called by.*

The Children of God are called the Children of the Light : And the seed of *Abraham* : And the Lot of God's Inheritance : And his Servants and Hand-maids, Sons and Daughters : And the Elect of God before the foundation of the World : And the Children of God, then Heirs of God,

*1 Peter :*



1 *Peter* : And they are called the  
 Saints of God : The Church of  
 God : Temple of God : Sheep and  
 Lambs of Christ : Brethren of  
 Christ : Spouse and Wife of Christ :  
 A chosen Generation : A royal  
 Priesthood, offering up spiritual Sa-  
 crifices to God, who is a Spirit :  
 A holy Nation : Peculiar People :  
 The Children of the Light, and of  
 the Day ; which makes all the  
 children of the night, and of dark-  
 ness, to rage against them ; They  
 are called the Light of the World :  
 And the Salt of the Earth :  
 And a City set on a Hill that can-  
 not be hid ; and against this City  
 doth mystery *Babylon* the great Ci-  
 ty fight, with her Children, but  
 they cannot prevail, for the  
 Lamb and the Saints shall have the  
 Victory.

*What Christ is called.*

Christ our Lord and Master, crucified in spiritual *Sodom* and *Egypt*, is called the wonderful Councillor, who doth counsel people of the possession of their Salvation, and of a Kingdom, and of a Life, and of a World that hath no end, and how to walk that they may honour God through him : He is called the mighty God, and the Everlasting Father : The Prince of Peace, who rules in Righteousness and Peace amongst his Children : Christ Jesus the Saviour : and Christ the Anointed of God : The Emanuel, that is God with us : The Lord our Righteousness, Justification and Sanctification : The Way the Truth, and the Life, The Word of God, that hammers down and cuts down sin, and burns it up,  
 who

who is the Elect and Precious laid  
 in *Sion*, to all the Sons and Daugh-  
 ters of *Sion*: The Lion of the  
 tribe of *Judah*, who rends to pei-  
 ces the old dragon, and bruises the  
 Serpents head: and Jesus Christ  
 our Lord; a Lord is a Ruler, so  
 Christ is a Lord, to rule, and order  
 and Govern and dispose his people,  
 and so he hath the reverence and  
 honour, for he rules and orders  
 and governs in Righteousness, Ho-  
 liness, Virtue, Purity, and E-  
 quity, and Godliness, and Truth,  
 and in Wisdom, Power, Light,  
 and Life.

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## The Catechism.

Schollar,

**H**OW many Offices has Christ in his Church? *the Baptists, and Teachers of the World* tells us Christ has but three.

*Master.* Yes Child, he has many more then three.

1. His Priestly Office ; when he offer'd up himself for the people in the whole World, and sprinkles the hearts and consciences of his people with his Blood to cleanse them from dead works to serve the living God, and to offer up and present his Church without spot or wrinkle to God.

2. The Kingly Office it to subdue all the Enemies of man, the Devil and his works ; and to sub-  
due

due all his Enemies under his feet, and to give forth the Law of Love, Law of Life, Law of Spirit, Law of Faith, and he to reign whose right it is, and to rule in the hearts of his people by Faith, who is King of Kings and Lord of Lords.

3. Thirdly, his Prophetical Office : Christ is a Prophet raised up like unto *Moses* who is to be heard in all things, who speaks to you by his Light, Power, and Spirit, and opens unto you by his Power, Spirit, and Light things to come.

4. Christ has the Office of a Bishop to over-see thy Soul, Spirit, and mind, that thou dost not go astray from him, who is Light and Salvation.

5. He has the Office of a Shepherd, who puts his Sheep forth out of the Prison and Captivity of old *Adam* and the Serpent, out of the jaws of Death and the Pit, wherein

wherein there is no water, and the Graves of old *Adam*, and out of his briers and thornes; and Christ goes before them as a Shepherd, and they know his voice, and a stranger they will not follow, and he brings them to the pasture of Life, and to the waters and springs of Life, where he feeds them and fills them abundantly, Christ doth who is the Life.

6. And he has the Office of a Minister, to minister Grace and Truth unto thee, and Glory, and Faith, and the Heavenly Riches, and Light, & Power, and Strength.

7. He has the Office of a Teacher, whom God hath anointed to preach (the Spirit of the Lord is upon him) to bind up the broken hearted, to open the eyes of the blind, to set the captive at liberty, and the Prisoner free, and to teach thee the Way of Life, Salvation, Holiness, & Godliness, the  
Way

Way of the Redeemed, and the way of the Lord which is perfect, and the way of the Just which is a shining Light, distinct from the way of the unjust which is Darknes.

8. He has the Office of a Physician to heal thee of thy sicknesses and infirmities, thy deafness and blindness; who is a Physician of value, Christ Jesus, &c.

9. He has the Office of a Mediator and Interceder, who mediates and makes intercession for thee to God that thou mayst pass to God through him, who is able to save to the utmost.

10. He has the Office of a Captain of thy Salvation, who conquers the Devil and his works, Hell Death and the Grave, who trains up and disciplines his Soldiers with the Heavenly Armour, the Brest-plate of Righteousnes, and the Helmet of Salvation, and the Armour of Light, and shoes the

the feet with the preparation of the Gospel ; and this Armour is proof, being tryed, and the Arms is the Shield of Faith, the Sword of the Spirit the Word of God ; and Christ trains up his Souldiers to keep their ranks in Righteousness, in Godliness, in Holiness, in Truth, in Life, that they may stand against Death, and stand against Darkness, Unrighteousness, Unholiness and the Power and Prince of it ; but doth not wrestle nor war with flesh and blood, but with spiritual wickedness, the Rulers of Darkness in high places, &c. and many more Offices, as thou readest the Scriptures, thou wilt see Child, as thou growest in Truth, that Christ hath ; for, Christ is the Way, the Truth, and the Life, and the Leader of people to God, whom old *Adam* and the *Serpent* hath led from God.

Scholler.



Scholler, *What is it that gives the knowledge of God, and where is it?*

*Maſt.* The Light which ſhines in the heart, it gives the knowledge of the Glory of God in the face of Chriſt Jeſus, *Cor. 2. 4.*

Schol. *What brings Salvation?*

*Maſt.* The Grace of God which hath appeared to all men brings Salvation, *Titus 2. 11.* which Grace teacheth us to deny Ungodlineſs and Worldly luſts, that we ſhould live Soberly and Righteouſly, and Godly in this preſent World.

Schol. *What is the true Hope from the Hypocrites?*

*Maſt.* The true Hope is Chriſt in you the Hope of Glory, *Col. 1. 27.*

Schol. *Who are them that ſeeks that which comes down from above?*

*Maſt.* Them that be riſen with Chriſt, and dead with him, their affections are ſet on things above, and

and not on things on the Earth.

Schol. *What makes a man a Believer, and how comes a man or woman to be a Believer ?*

Maſt. Chriſt Jeſus teaches thee how to believe, and what to believe in, *John* 12. 36. While you have the Light believe in the Light ; ſo there is no true Believers but who believe in the Light ; ſo Chriſt teaches people to believe in the Light, which Light manifeſts all things ; it manifeſteth Chriſt to be its Saviour, its Way, its Light, and to be its Mediatour ; for the Light comes from Chriſt, who is the Light who enlightens every man that comes into the World, that all through him might believe, *John* 1,

Schol. *What makes a Child of Light, and to come to have that honourable Name after God who is Light.*

Maſt. By believing in the Light he becomes a Child of Light, and

and so Children of the Day ; and so there is no Children of the Light nor Children of the Day ; but first they believe in the Light.

Schol. *What is that shall lead into all Truth ?*

*Mast.* It is the Spirit of Truth which must lead into all Truth.

Schol. *Where is the Spirit ?*

*Mast.* Within.

Schol. *What shall reprove the World of sin, of their Righteousness, and of their Judgment.*

*Mast.* It is the Spirit of Truth that leads the Saints into all Truth.

Schol. *In what is God worshipped ?*

*Mast.* He is worshipped in Spirit and in the Truth.

Schol. *Where is this Spirit and Where is this Truth ?*

*Mast.* The Spirit is within, and the Truth is within in the inward parts, by which Spirit God is known,

known, and by the Truth the  
God of Truth is known.

Schol. *What is God?*

Mast. God is a Spirit.

Schol. *Where is the Church?*

Mast. The Church is in God  
the Father of our Lord Jesus  
Christ, *Thef. 1. 1.*

Schol. *What is the Church?*

Mast. The people of God which  
he hath purchased with his own  
Blood.

Schol. *Did Christ shed his Blood  
for all, and taste Death for every  
man? and was he an Offering for the  
sins of the whole World?*

Mast. Yes, he shed his Blood for  
all men, and tasted Death for e-  
very man, &c. though some tram-  
ple the Blood of the new Covenant  
under their feet, and deny the  
Lord Jesus that bought them.

Schol. *Who is he that must instruct  
people?*

Mast. *Neh. 9.* Thou mayest see  
how

how God gave his people his good Spirit to instruct them in the Wayes of Righteousness and Holiness, and in the Way of the Lord which is perfect.

Schol. *What is the just man's path ? and what the unjust mens path ?*

Mast. The Path of the Just is a shining Light, which shines more and more till the perfect Day; but the path of the wicked is Darkness.

Schol. *Wherewith shall a young man cleanse his wayes ?*

Mast. By taking heed to the Word.

Schol. *Where is this Word ?*

Mast. In the heart and the mouth to obey it and do it, Rom. 10.

Schol. *What is the good old Way, and which is the new and living Way, and which of these wayes must we walk in ?*

Mast.

*Mast.* The good old way was the way among the outward *Jews*, which they were to walk in; but the new and living Way is Christ Jesus, which thou and all true Christians must walk in.

*Schol.* *What was that Image of God that Adam was made in? was it from below or from above?*

*Mast.* It was from above, from God, of his Image, and Righteousness, Likeness, and Holiness; the Image of God was not of the Earth from below.

*Schol.* *What is meant of that rib Eve was made of?*

*Mast.* A rib is a beam, or a side-piece, which was part of the building of the whole Creation, so she was called woman because she was taken from man, for *Eve* signifies *Living*, and she was the mother of all living, *Gen. 1.*

*Schol.* *How many Faiths is there, and which is the true one?*

*Mast.*

*Maſt.* There is one Faith, and the true Faith is that which works by love, and purifies the heart, and juſtifies thee, and ſaves thee, and gives thee victory over that which ſeparates thee from God, through which Faith thou haſt acceſs to God, in which Faith thou pleaſeth God, and hath unity with him and them that pleaſeth God.

*Schol.* *How many Baptiſms are there ?*

*Maſt.* One.

*Schol.* *Who is the Baptizer ?*

*Maſt.* Chriſt : for John is de- creased, and Chriſt is increaſed ; that is the one Baptiſm that ſaves : he baptizeth with the Holy Ghoſt and with Fire, and burns up the Chaff with unquenchable fire, who comes with his Fan, and thorowly purges the Floor, and gathers his Wheat into the Garner.

*Schol.* *What is the Wheat ?*

*Maſt.* The Wheat is the Seed of God.

*Schol.*

Schol. *What is the Chaff?*

*Mast.* The body of Death, and the body of the Sins of the Flesh and the Corruptions that must be all plunged down to the fire.

Schol. *What is that Jordan that John baptized in?*

*Mast.* For is a River, and dan is Judgment, he dipt them in the River of Judgment.

Schol. *What is the Ministers of Christs work?*

*Mast.* Christ gave Gifts unto men for the Work of the Ministry, and their work was for the perfecting the Saints, and for the edifying the Body of Christ, till we be all come to the unity of the Faith, the knowledge of the Son of God, [mark] and unto a perfect man, and unto the measure of the stature of the fulness of Christ.

Schol. *And are these Christs Ministers?*

*Mast.*



*Mast.* Yes.

*Schol.* And what are the rest that do not bring people to this stature, such as tosses people to and fro, and carries them with their cunning slights and craftiness of men, and lies in wait to deceive them?

*Mast.* Yes, they are them that brings People to no stability, *Ephes. 4.*

*Schol.* What is the Scriptures? are they the Word of God?

*Mast.* The Scriptures signifies Writings; the Scriptures of Truth are the Words of God; Christ's Name is called the Word in the Revelations; and *John 1.* In the beginning was the Word, and the Word was with God, and God was the Word.

*Schol.* What is the original of Sin?

*Mast.* Original is the beginning, the beginning of sin was the Devil.

*Schol.* And who destroys him?

*Mast.*

*Maft.* Christ Jesus destroys the Devil and his Works, and through death destroys Death and the Devil, who has the power of death ; and the Seed of the Woman shall bruise the Serpents head.

*Schol.* *What Seed was that ?*

*Maft.* Christ Jesus.

*Schol.* *To bruise, How is that ?*

*Maft.* It is to break to pieces, to crush, to break into pieces, and into powder his strength and power.

*Schol.* *Master, the Star-gazers tell me, all Light comes from the Sun.*

*Maft.* Read *Genesis* 1. there thou wilt see there was light and day ; and there was three dayes before the Sun was made.

*Schol.* *What is the Church-Fellowship ?*

*Maft.* It is the Gospel-Fellowship.

*Schol.* *What is the Gospel ?*

*Maft.*

*Maſt.* The Goſpel it is the Power of God unto Salvation to every one that believeth, ſo the Power of God the Goſpel is Everlaſting.

*Schol.* *What is the Croſs of Chriſt?*

*Maſt.* The Croſs of Chriſt is the Power of God, and this is fooliſhneſs to them that periſh, and ſet up a wooden or a ſtone, or iron croſs, or any other outward Croſs.

*Schol.* *What is the Miniſtration of Condemnation which was Glorious? and what is that Adminiſtration that exceeds it in Glory?*

*Maſt.* The Miniſtration of Condemnation was the Law that took hold upon the outward actions of men and women; but the Miniſtration of Reſtoration that exceeds it in Glory, is Chriſt that takes away the root of ſin which the fruits of ſin proceeded from,

D

and

and the Law took hold upon the outward action, which Christ takes away the root of, and so makes the root and the branches holy, who destroyes the Devil and his works, and bruises the Serpents head, Christ doth, by whom all things were made and created, and glorified with the Father before the World began, who was set up from everlasting to everlasting, the beginning and ending, the first and last.

Schol. *Who is the Christian Sabbath or Rest?*

*Ans.* Christ Jesus, he that believeth hath entered into his Rest and ceased from his own works, as God did from his; and so Christ is the Rest by whom all things were made and created, and there is Rest and Peace in him, but not in old Adam.

Schol. *Is the Light sufficient for Salvation?*

*Ma*

*Maſt.* Yes, by believing in the Light thou ſhalt be a Child of Light.

*Schol.* *Who are true Chriſtians.*

*Maſt.* Such as believe in the Light of Chriſt, and are led and guided by Chriſt Jeſus.

*Schol.* *Why are the true Chriſtians called Quakers in this age?*

*Maſt.* It is in ſcorn and deriſion that they are ſo called, to render them and the Truth odious to the people, that ſo they might not receive the Truth and be ſaved : Yet Quaking and Trembling is no new thing, for thou mayſt read of *Quakers* in the Scriptures, as in *Hab. 12. 21.* *Mofes* ſaid, I exceedingly Fear and Quake. And it is ſaid, Son of man eat thy bread with Quaking and drink thy water with Trembling. And when *Daniel* ſaw a Viſion, a great Quaking fell upon the men that were with him, and *Habakkuk* his belly trembled,

trembled, and his lips quivered,  
Hab. 3. 16.

Schol. Sure these that scoffingly  
calls the true Christians Quakers ne-  
ver read these Scriptures; for they  
prove very plain that there were Qua-  
kers in the Primitive times; but why  
do the People called Quakers say Thee  
and Thou to a Single Person? Is that  
according to the Scriptures.

Mast. Yes, It is the proper Lan-  
guage to a single person, & accor-  
ding to Scripture: God said thee  
and thou to Adam, and Adam said  
thou to God; and People say thee  
and thou in their Prayers; and it is  
the pride in Peoples hearts that  
cannot take that language them-  
selves which they give to God:  
and God said thee and thou to  
Moses; and Moses said thee and  
thou to God again: Jacob said  
thee and thou to Laban; and Laban  
said thee and thou to him again:  
and Jacob and his Sons said thee  
and

red, and thou to each other, *Gen. 43*.  
 ingly to Chap. 49. And *Jephtha* who was  
 s ne- a Judge in *Israel* did thee and thou  
 they his Daughter, and she did thee  
 Qua- and thou her Father the Judge  
 why again, *Judg. 11*. And when *Da-*  
 Thee niel and the three Children were  
 that before the King upon examinati-  
 on, they said thou to the King;  
 Lan- and the *Caldeans* did thou the  
 cor- King, *Dan. 3*. And *Paul* did thou  
 thee King *Agrippa* : and many other  
 said Examples there be in Scripture,  
 thee but these are sufficient ; and thee  
 it is and thou is the singular number,  
 that and to be spoken to one, and  
 them- you or ye the plural number,  
 God: and to be spoken unto more then  
 one.

ou to Schol. I am very well satisfied  
 and that thee and thou is the proper Lan-  
 said guage to a single person, and you to  
 Laban more then one ; but the People called  
 ain: Quakers will not put off their Hats,  
 thee nor bow, nor give flattering Titles to  
 and

People; what Scriptures have they for that?

*Maſt.* With God there is no reſpect of perſons; and *James* ſaid, If you have reſpect of perſons you commit ſin, and are convinced of the Law as Tranſgreſſors; and *Job* ſaid, Let me not, I pray you, accept any mans perſon, neither let me give flattering Titles unto man; for I know not to give flattering Titles, in ſo doing my Maker would ſoon take me away *Job* 32. 21, 22.

*Schol.* They ſay the People called Quakers deny the Scriptures.

*Maſt.* No, they own the Scriptures more then any People, for they walk in the Light of Chriſt Jeſus, and by following him do witneſs the Scriptures fulfilled in them; and people that live in ſin, and that are guided by the evil ſpirit, they are contrary to the Scriptures, and it is a Book ſeat-  
ed



ed to them, and they who hate to be reformed, have nothing to do to speak of the Saints and holy men of Gods conditions mentioned in Scripture.

Schol. *The People, called Quakers do not call their Days and Moneths as other Professors do.*

Mast. No, Professors and People are so far degenerated from Truth, that they have lost the very Form of sound words used by the Primitive Christians.

Schol. *How did the Primitive Saints call their Dayes and Moneths?*

Mast. God made the World in six dayes, and rested the seventh day, and he called the Evening and the Morning the *First Day*, and the Evening and the Morning the *Second Day*, and the *Third Day*, &c. And Christ rose on the *First Day* of the week; and they came to the Sepulchre when the *Jews Sabbath* was ended, on the *First Day* of the week;

week ; and upon the *First Day* of the week the Disciples meet together : And in *Exod.* 12. 2. This Moneth shall be unto you the beginning of Moneths, it shall be the *First Moneth* of the year to you : And in *Exodus* 16. *Moses* writes, the *Fifteenth day* of the *Second Moneth* ; and the Scripture says, the *Third Moneth*, and *Fourth Moneth*, &c.

Schol. *Who invented these names of Sunday, Munday &c. and calling the Months, March, April, May, &c. ?*

*Maſt.* The old Pagon Saxons in their idolatry were the first that brought in the names of the dayes after that manner, and these called Christians have retained them to this day. The first day of the week they worshipped the Idol of the *Sun*, from whence came *Sunday* : The second day of the week they worshipped the *Moon*,  
from

from whence came *Moonday* or *Munday*: the third day they worshipped the Idol of the Plannets, which they called *Tuisco*, from whence came *Tuesday*; and from the Idol *Woden* came *Wednesday*; and from their Idol *Thor* came *Thursday*; and from the Idol *Friga* came *Friday*; & from the Idol *Seater* came *Saturday*. And the Heathen called *Mars* the god of Battel, and from thence they called the first Moneth *March*: And *Venus* they called the Goddess of Love and Beauty, and from thence they called the second Moneth *April*: And *Maja* a Heathen Goddess, called *Flora*; *Flora* and *Cloris* were called the Goddesses of Flowers; unto *Maja*, the Heathen Idolaters used to sacrifice, from thence was the third Moneth called *May*; and upon the first day of the same Moneth they used to keep *Floralia* Feasts to the two Goddesses of

Flowers, viz. *Flora* and *Cloris*; and *Flora* was a Strumpet in *Rome*, that used on the first day of that Moneth, to set up a May-pole before her door, to entice her Lovers, from whence came May-poles to be first observed: And from the Heathens Goddess *Juno* is the fourth Moneth called *June*: And in honour to *Julius Caesar*, a Roman Emperor, is the fifth Moneth called *July*: And the sixth Moneth took its name *August*, in honour of *Augustus Caesar*: And *September*, *October*, *November* and *December* are called after the Latines: And one *Janus* a King of *Italy* was for his wisdom pictured with two faces, whom they honoured as God, and from this name *Janus* was the eleaventh Moneth called *January*: And *Saturnus* *Pluto* *Febus* were called the gods of Hell, whom the *Heathen* said had the rule of the evil Spirits there, and from

from *Pluto Februs* was the twelfth Moneth called *February*.

*Schol.* Who have been the Ministers and Instructors of these People; that they are erred so from the Scripture Example; let me have some marks and signs by which I may know the Deceivers and false Prophets.

*Mast.* The marks the Scriptures gives of the Deceivers and false Prophets are these; I shall set them down in short, that thou mayst remember them the better.

1. They are such as bear rule by their means, *Jeremiah* 30. 31. *Matth.* 10. 19, 20.

2. They are such as seeks for their gain from their quarters, *Isa.* 56.

3. They seek for the Fleece, and make a prey upon the people, *Ezek.* 34. 1, 2, 3.

4. They are such as preach for hire and divine for Money, *Mic.* 3. 11.

5. They

5. They cry peace so long as People put into their mouthes, but when any comes to see them to be Deceivers, and cannot put into their mouthes, nor give them gifts, then they prepare war against them, *Mic. 3.5. Hos. 6.9.*

6. They run when the Lord never sent them, and prophesie Lyes in his Name, *Jer. 14. 14.*

7. They stand praying in the Synagogues, they love the uppermost Rooms at Feasts, and the chief Seats in the Synagogues, and love the greetings in the Markets, and to be called of men Master, and they make them broad Philacteries on their Garments, that they may be taken notice of; for they do that they do to be seen of men, and are proud and covetous, and they come of *Cains* Stock, for they are full of envy, and are in *Balaam's* way, who was erred from the Spirit of God, and received the wages

wages of unrighteousness, and so do they, *2 Peter 2. Jude 11.*

8. They are such as sprinkle Infants, for which they have no rule in Scripture; and tells People it is an Ordinance of Christ; when it is but one of their own inventions; and so are Lyars and Deceivers.

9. They tell people they shall never be free from sin whilst they live here.

10. They are made Ministers by the will of man, and men uphold them. If thou meetst with them, and seest those fruits brought forth by them, then beware of them; for they have got on sheeps clothing, but inwardly they are ravening Wolves.

Schol. *How may I know the true Ministers?*

Mast. I may gave thee some marks how to know them.

1. The true Ministers of Christ,

as

as they have received the Gift of God freely, so they minister freely from the same, as good Stewards of the manifold Grace of God, and they do unto all men as they would have all men do unto them.

2. They do not strive for Mastership, like the false Prophets, but are gentle unto all men, and apt to teach, patient, in meekness instructing those that oppose themselves, *2 Tim. 2. 22.* that so the Church may be edified.

3. The true Ministers have no mans person in admiration because of advantage, but are men of sorrows, despised and rejected of men, as Christ was; and they are not made Ministers by the will of man, but by Christ Jesus, and are blameless, as the Stewards of God, not self-willed, nor soon angry, nor given to wine, no Strikers, nor greedy of filthy Lucre, *Tit. 1. 7.*

4. And



4. And the true Ministers work was, for the perfecting of the Saints, for the edifying of the Body of Christ; and the true Ministers were not bred up seven years at the Colledges, as the Deceivers are now; but the Lord called Tradesmen to be Ministers; *Moses* was a keeper of Sheep, and *Jacob* and *David* was Keepers of Sheep, and *Elisha* was a Ploughman, and *Amos* a Herdsman, and *Peter* and *John* Fishermen, and *Paul* a Tent-maker.

Schol. *The People called Quakers are mocked, hated, persecuted and imprisoned; was it so with the People of God in former Ages?*

Ma<sup>st</sup>. Yes, the People of God were in all Ages mocked, persecuted, imprisoned & Sufferers. *Elisha* the Prophet was mocked, and called Bald-head. And the Lord sent his Messengers, rising up betimes and sending, because he had compassion

passion on his People; but they mocked the Messengers of God, and despised his words, and misused his Prophets; wherefore the Wrath of the Lord was against them, 2 *Chron.* 36. 15. And *David* was despised of the People, they laughed him to scorn, they shot out their lips, and shook their heads at him: And in *Psal.* 69. 12. *David* said, Sackcloth is my Garment, and I am become a Proverb to them and I am the Song of the Drunkards: And *Jer.* 20. 7. *Jeremiah* said, I am in derision daily, every one mocketh me; and thou mayst read before, how he was persecuted, and put in the Dungeon: And *David* said, The Wicked have waited for me to destroy me, and they have laid a snare for me. And *Job* said, I am one mocked of his Neighbour; and said, the just upright man is laughed to scorn, *Job* 12. 4. and said,

said, Now I am their song, yea;  
 I am their by-word; they abhor  
 me, and spare not to spit in my  
 face. And in *Acts* thou mayst  
 read how *Herod* the King stretch-  
 ed forth his hand to vex some of  
 the Church of Christ; and how  
 he killed *James*, and imprisoned  
*Peter*: And how *Paul* and *Silas* had  
 their clothes torn off; and after  
 they had received many stripes,  
 they cast them into Prison, and  
 a strickt charge was given to the  
 Goaler to keep them safely; who  
 thrust them into the inner Prison,  
 and made their feet fast in the  
 Stocks; and above 40. of the *Jews*  
 bound themselves under a curse  
 that they would neither eat nor  
 drink till they had killed *Paul*: And  
 in *Acts* 22. when *Paul* spake to  
 the people some of them cryed a-  
 way with such a Fellow from the  
 Earth, for it is not fit that he  
 should live: and in *Acts* 24. For  
 we

we have found this man a pesti-  
 lent Fellow, and a mover of Sedi-  
 tion, and a Ring-leader of the  
 Sect of the *Nazarens*; and Christ  
 himself was derided by the Phari-  
 sees, *Luke 16.* And *Paul* said,  
 whosoever will live Godly in  
 Christ Jesus must suffer Persecuti-  
 on; for it is through many Tri-  
 bulations we must enter into the  
 Kingdom of Heaven.

*Proverbs,*

*Proverbs, which are short wise Sentences, very necessary for Children to read and learn.*

**C**Hasten thy Son whilst there is hope, and let not thy soul spare for his crying, *Pro. 19. 18.*

He that spareth his Rod hateth his Son; but he that loveth him, chasteneth him betimes.

Every Child is known by his doing, whether his work be pure, and whether it be right, *Prov. 20. 11.*

Foolishness is bound in the heart of a Child, but the Rod of correction shall drive it far from him.

Withhold not correction from thy Child, for if thou beatest him with the Rod he shall not dye.

A Child left to himself bring-  
eth his Mother to shame.

The Father of the Righteous  
shall greatly rejoyce ; and he that  
begetteth a wise Child shall have  
joy of him.

Better is a poor and wise Child  
then an old and foolish King, who  
will no more be admonished.

Confidence in an unfaithful  
man in time of trouble is like a  
broken Tooth, and a Foot out of  
joynt.

A wise Son maketh a glad Fa-  
ther ; but a foolish Son is the  
heaviness of his Mother.

Apply thy heart to instruction,  
and thine ears to the words of  
knowledge.

Whoso loveth Instruction lo-  
veth Knowledge ; but he that hateth  
reproof is brutish.

He is in the Way of Life that  
keepeth Instruction ; but he that  
refuseth reproof erreth.

The

The Commandment is a Lamp,  
and the Law is Light, and re-  
proofs of Instruction are the  
Wayes of Life.

He that refuseth Instruction  
despiseth his own soul; but he that  
heareth reproof getteth under-  
standing.

A proud look and a lying  
tongue the Lord hates, *Pro. 6.*  
17.

Wisdom is the principle thing,  
therefore get Wisdom; and with  
all thy getting get Understand-  
ing.

Walk in the Way of good men;  
and keep the Pathes of the Righ-  
teous, *Prov. 2. 20.*

---

*Directions*

*Directions to Read and Spell*  
*truly.*

**O**bserve that the first Letter of all proper names, and beginning of Sentences are to be great Letters.

**A** Diphthong is the sounding of any two or more Vowels together without any Consonant between them; they be commonly used in words of one syllable; there are nine Diphthongs.

ai, or ay, as in maid.

au, or aw, as laud.

ea, as earth.

ee, as feed.

ei, as heir.

eu, or ew, as few grew.

oi, or oy, as boy joy.

oo, as good.

ou, or ow, as loud, low.



A Consonant is a letter that maketh a sound with a Vowel.

A Syllable is a perfect sound made sometimes of Vowels only, and sometimes of Vowels and Consonants; no Syllable hath above eight Letters in it, as *strength*; neither hath any word above seven Syllables in the *Eng-lish* tongue, as *Reconciliation*.

Observe how many Vowels there is in a Word, so many Syllables it hath in it, as in *Re-con-ci-li-a-ti-on*, except the word end in *e* or *es*, as in *have*, and *James*, or if there be a Dipthong in it, as in *may* or *year*; after *y* is always *n* with another Vowel, as in *quick*.

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*After*

*After true spelling these seven Points  
are to be observed in reading, for  
keeping the sense.*

(,) **A** *Comma* is a little stop,  
or breathing.

(;) **A** *Semi-colon* is a longer  
stop or breathing.

(:) **A** *Colon* is commonly put  
in the middle of a Sentence.

(.) **A** *Period* is a full stop, and  
is put after a full Sentence.

() **A** *Parenthesis* is when some  
words may be left out, and yet the  
Sentence perfect.

(?) **An** *Interrogation* is put al-  
wayes after a question asked.

(!) **An** *Admiration*, is a note  
of wondring, or crying out.

*Hard Words used in our English  
Tongue, explained.*

A.

**A** *Bba*, an Hebrew word signi-  
fying Father.

*Abreviate*, to make short, to  
abridge.

*Abnegation*, a stiff denying.

*Abortive*, that which is untimely  
born.

*Absolve*, to pardon or ac-  
quit.

*Abruptly*, by peece-meal, out  
of order, without observing of  
due circumstance.

*Absolution*, pardon.

*Accurate*, curious, exact, studi-  
ously done.

*Accent*, the raising or letting  
fall of the voice in pronuntiation.

*Acerbity*, soweriness.

E

*Atchieve*,

*Achieve*, to perform or bring to pass.

*Adopt*, to choose or take for his child.

*Alienate*, to estrange.

*Alien*, a Stranger.

*Allegory*, a Sentence which must be understood otherwise then the litteral interpretation sheweth.

*Alpha*, the first letter in the Greek, wherefore it is sometimes taken for the first or chief in any thing.

*Amplifie*, to enlarge,

*Anathema*, cursed.

*Animate*, to encourage.

*Affinity*, kin by marriage.

*Antichrist*, an Adversary to Christ, it is compounded of the Greek Preposition *Anti* and *Christus*, which signifies contrary or against Christ.

*Antidote*, a Medicine against Poison.

*Antipathy*, a contrariety or great

bring great disagreement of qualities.

*Antiquary*, one studious in matters of Antiquity.

*Aphorism*, a short Sentence briefly expressing the properties of a thing.

*Apocalipse*, revelation.

*Apocrypha*, that which is hidden, and not known, doubtfull, or not of Authority.

*Apostacy*, a revolting or falling away from the true Religion.

*Apostle*, one sent in Message, an Ambassador.

Ambassador, a Messenger.

*Apparent*, clear or manifest.

*Atheist*, one that believes there is no God.

*Autumn*, Harvest time, one of the four Quarters of the Year.

# B.

*Belzebub*, an Hebrew word compounded of *Bell*, which in that

Language signifies an Idol, and Zebub a Fly, so that *Belzebub* signifies, The Idol of Flyes; commonly the Devil is called by that name.

*Ballance*, a pair of Scales.

*Baptism*, dipping or plunging.

*Blasphemy*, evil speaking.

*Bishop*, Overseer.

## C.

*Calumniate* to slander, to accuse one falsely.

*Canonical*, approved by common or exact rule.

*Chorography*, the description of a Country.

*Chronologer*, one skilful in Chronicles.

*Chymist*, a Physitian following the method of *Paracelsus*.

*Circumcise*, to cut off the foreskin.

*Circumvent*, to compass in, to deceive one craftily, or to prevent.

*Com-*

*Commiserate*, to take pity or compassion upon any.

*Concise*, brief, short, cut off.

*Condign*, worthy, due, deserved.

*Captivate*, make subject.

*Catholick*, universal,

*Conscience*, the testimony or witness of one mind, or knowledg.

*Center*, the midst.

*Celestial*, heavenly.

*Circumference*, round circuit.

*Commodious*, profitable.

*Compendious*, short.

*Confiscate*, forfeiture of goods.

*Conjunction*, joyning together.

*Consecrate*, to make holy.

*Contemplation*, meditation.

*Corporal*, bodily.

*Congruity*, good agreement.

*Consanguinity*, kindred by blood and birth.

*Consolatory*, comforting.

*Consolidate*, to make firm or strong.

*Contribute*, to give with others, to allow as others do.

*Cosmography*, an Art touching the discription of the whole world.

*Critick* or *Critical*, one that taketh upon him to censer other mens acts or works written.

D.

*Deacon*, one over-seeing the Poor.

*Decline*, fall away.

*Deity*, the Godhead, Divine Nature.

*Derivation*, taking from another.

*Delusion*, deceiving and mockery.

*Desist*, leave off.

*Diabolical*, devilish.

*Disciple*, a Scholler, one that learneth.

*Discomfit*, put to flight.

*Digression*, going from the matter.

*Derogate*,



*Derogate*, to diminish or disable.

*Deplore*, to bewail.

*Domestical*, at home.

*Divine*, heavenly.

*Disconsolate*, uncomfortable, sorrowfull, comfortless.

## E.

*Ecclesiastical*, belongs to the Church.

*Edict*, commandment.

*Edifie*, building up.

*Education*, bringing up.

*Effusion*, pouring forth.

*Egress*, going forth.

*Election*, choise.

*Elevate*, lift up.

*Effigies*, an Image.

*Enmity*, hatred.

*Essence*, substance or being.

*Evangelist*, bringer of good news.

*Eunuch*, gelded.

*Exclaim*, cry out.

*Etymology*, the true derivation  
of a word.

*Exile*, banish.

## F.

*Fallacy*, deceit.

*Fervent*, hot.

*Finally*, lastly.

*Fragility*, brittleness.

*Fraternity*, brotherhood.

*Function*, calling.

*Future*, time to come.

*Frustrate*, make void.

*Furious*, raging.

*Fugitive*, runnagate.

## G.

*Genitor*, a Father or begetter.

*Geographor*, a describer of the  
Earth.

*Gospel*, glad tydings, good news.

*Gradually*, by degrees.

*Gratifie*, to pleasure.

*Gratis*, freely.

## H.

*Habitable*, able to dwell in harmony, musick.

*Hallelujah*, praise to the Lord.

*Helmet*, head-piece.

*Homage*, worship.

*Hypocrite*, a Dissembler.

*Hymn*, a song.

## I.

*Iesus*, a Saviour.

*Ignominy*, reproach.

*Illegitimate*, unlawful birth.

*Illusion*, mockery.

*Immortal*, Everlasting.

*Impediment*, let or hindrance.

*Infinite*, without number.

*Institute*, appoint.

*Insolent*, proud.

*Intermission*, ceasing.

*Immediate*, next, or presently following.

*Interrogation*, question asking.

*Instigation*, provoking.

*Introduction*, entrance.

*Invincible*, not to be overcome.  
*Jubile*, year of joy.

L.

*Laud*, praises.  
*Latitude*, breadth or wideness.  
*Legible*, easie to be read.  
*Lascivious*, wonton.  
*Laxative*, loose.  
*Longitude*, length of a place.  
*Loyal*, obedient.  
*Luxurious*, riotous, excessive.

M.

*Magician*, using Witchcraft.  
*Magnamity*, of a great mind.  
*Magnificence*, sumptuousness.  
*Maranatha*, accursed.  
*Moral*, pertaining to manners  
or civility.  
*Moralize*, to give the moral  
sense or interpretation of any  
thing,  
*Mortal*, deadly, brings in death.  
*Minister*, a Servant.

*Ministry*

*Ministry*, service or charge in any imployment.

*Magnitude*, greatness.

*Major*, the greater.

*Melody*, harmony, sweet singing.

*Method*, order.

*Meritorious*, that deserveth.

*Modern*, of our times.

*Mirror*, a Looking-Glass.

*Modest*, sober.

*Moment*, weight, or sudden.

*Morality*, evil behaviour.

*Motive*, cause moving.

*Mortifie*, kill.

*Munition*, defence.

*Mutable*, changable.

*Mystical*, secret, hidden.

## N.

*Narration*, declaration

*Native*, born.

*Negromancy*, black Art.

*Neuter*, of neither side.

*Notifie*, give knowledg.

Ne-

*Negative*, that denyes or gain-  
sayes.

*Novice*, a young Scholler.

*Nominal*, of or belonging to a  
name.

*Notion*, knowledge.

*Nutrimment*, nourishment.

*Novelty*, newness.

*Numeration*, numbring.

O.

*Oblation*, offering.

*Obscure*, dark.

*Obstruction*, stopping.

*Oblivious*, forgetful.

*Omnipotent*, almighty.

*Original*, beginning.

*Ostentation*, boasting.

*Oracle*, a Speech from God.

*Overplus*, more then needeth.

P.

*Paradise*, a place of pleasure.

*Paraphrase*, exposition.

*Parable*, similitude.

*Patriarch*, chief Father.

*Page*, the side of a leaf.

*Parabolical*, belonging to a parable.

*Perpetuity*, eternity.

*Pervert*, subvert or destroy.

*Phanatick*, a mad man.

*Philosopher*, a lover of Wisdom.

*Premeditate*, to muse and think on a thing before hand.

*Permission*, a sending before.

*Predestination*, fore-appointment.

*Procreate*, to engender, to beget.

*Prodigy*, a wonder.

*Prohibition*, a forbidding.

*Proposition*, a sentence.

## R.

*Radical*, of or belonging to a root.

*Rational*, reasonable.

*Regeneration*, new birth.

*Re-*

*Reprobate*, wicked, cast out of God's favour.

*Repugnant*, contrary.

*Repute*, account.

*Rudiment*, first instruction.

*Retrograde*, to go backward.

*Reverential*, that doth reverence.

*Rhetorick*, the Art of Eloquence.

*Rupture*, breach.

## S.

*Sabbath*, rest.

*Sanctification*, holiness.

*Schism*, a breach.

*Schismatick*, one that makes a schism.

*Scholastick*, Scholler-like.

*Scripture*, writing.

*Sovereign*, chief.

*Subscribe*, write under.

*Substraet*, take from.

*Superior*, higher.

*Superlative*, highest degree.



( III )

T.

*Tabernacle*, a Pavilion, or Tent.

*Temporary*, for a time.

*Terrestrial*, earthly.

*Tenure*, hold.

*Termination*, ending,

*Timerous*, fearfull.

*Theology*, Divinity.

*Tautology*, repeating the same thing.

*Transcendent*, surpasseth.

*Transfiguration*, a turning into another shape.

*Typical*, mystical.

V.

*Vacant*, empty, void.

*Verbatim*, word by word.

*Vilifie*, to make of no reputation.

*Vital*, lively,

*Unanimous*, of one mind and heart.

*Voluntary*, of his own accord and will.

*Proper Names in Scripture, with their  
Significations in English.*

A.

**A** Aron, a Teacher. Abda, a Servant. Abdiel, a Servant of God. Abdi, my Servant. Abdiah, a Servant of the Lord. Abednego, servant of shining. Abel, mourning. Abagtha, father of the Wine-press. Abiah, the will of the Lord. Abijam, father of the Sea. Abiasaph, a gathering father. Abiathar, father of the Remnant, or excellent father. Abida, father of knowledge. Abidan, father of judgment. Abiel, my father is God. Abiezer, the fathers help. Abigail, the fathers joy, she was wife to ungodly Nabal. Abihail, the father of strength. Abihu, he is a father. Abihud, the father of praise. Abilene, lamentable. Abimael, a father from God. Abimelech, the Kings

Kings father, or a father of counsel.  
 Abinidab, a father of a vow. Abi-  
 noam, father of beauty. Abiram, an  
 high father, Abishag, the fathers ig-  
 norance. Abishai, the fathers re-  
 ward. Abishalom, the father of peace,  
 or the peace of the father. Abishuah,  
 the father of Salvation. Abishur, the  
 father of a Song. Abital, the father  
 of the dew. Abitob, the father of  
 goodness. Abner, the fathers candle.  
 Abshalom, the fathers peace or re-  
 ward. Achan, troubling. Adadezer,  
 beautifull help. Adaliah, poverty.  
 Adajah, the witness of the Lord.  
 Adiel, the witness of God. Adonijah,  
 the Lord is the Ruler. Adonizedek,  
 the Lords justice. Agabus, a grass-  
 hopper. Agar, a Stranger. Ahaz,  
 taking, or possessing. Ahasuerus, a  
 Prince or Head. Ahban, a brother of  
 understanding. Ahijah, brother of the  
 Lord. Ahimaaz, brother of counsel.  
 Ahiman, brother of the right hand.  
 Ahimelech, a Kings brother. Ahi-  
 moth,

moth, a brother of death. Ahinoam,  
 the brothers beauty. Ahior, the bro-  
 thers light. Ahilab, an hearty brother.  
 Ahrah, a sweet savouring Medow.  
 Ahikam, a brother arising. Ahiezer,  
 the brothers help. Aholah, a Mansion  
 or dwelling in her self. Aholiab, my  
 mansion in her. Ahud, praising, or  
 confessing. Alian, high. Amaleck, a  
 liking people. Amaria, the Lord said,  
 or the Lamb of the Lord. Amasa,  
 sparing the people. Amashai, the gift  
 of the People. Amasiah, the burthen  
 of the Lord. Amatha, a cloud or va-  
 pour of death. Ammihud, people of  
 praise. Aminadab, a free people. A-  
 mittai, true, or fearing. Ammi, my  
 people. Ammiel, the People of God.  
 Ammihur, people of liberty. Ammi-  
 shadai, the people of the Almighty.  
 Ammon, a people. Ammonites, po-  
 pulous, or a multitude. Amnon, faith-  
 full or true. Amorites, bitter people,  
 or cruel Rebels. Amos, a burden.  
 Amoz, strong or mighty, the father  
 of

of *Isaiah* the Prophet. *Amphipolis*, a City compassed. *Amram*, a high  
 people. *Anab*, a Grape. *Anah*, an-  
 swering, or singing. *Anaharath*, dri-  
 ness, or burning, or wrath. *Anak*,  
 a Giant. *Anamim*, a Fountain, or  
 the Eye of waters. *Ananiah*, the  
 cloud of the Lord, or the deliverance  
 of the Lord. *Andrew*, very strong  
 and manly. *Andronicus*, a victorious  
 man. *Anna*, mercifull, or taking rest,  
 or gracious. *Apollo*, leessing, or a de-  
 stroyer ; a Jew born in *Alexandria*,  
 who being both eloquent and  
 mighty in the Scriptures, disdain-  
 ed not to be further instructed in  
 the Way of the Lord by a poor  
 Crafts-man, named *Aquila*, and  
*Priscila* his wife. *Ariel*, the Altar,  
 or Light of God. *Arimathea*, a Li-  
 on, dead unto God. *Arphaxad*, heal-  
 ing. *Arphad*, the Light of Redemp-  
 tion. *Athaliah*, time for the Lord.  
*Aza*, strength. *Azariah*, help of the  
 Lord. *Azubah*, forsaken.

## B.

Baal, the Idol. Baalgad, the  
 Idol of fortune. Baalhazar, a Pos-  
 sessor of Grace. Baalhermon, a  
 Possessor of destruction. Baalpera-  
 zim, the Idol of division. Baalsha-  
 lisha, the three fold or principal Idol.  
 Baalzebub, the Idol or Possessor of  
 Flies. Babilon, confusion. Balak,  
 covering or destroying. Barrabas, the  
 son of confusion. Barachel, blessing,  
 or speaking well of God, or bowing the  
 knee to God. Baruch, blessed. Beth-  
 sheba, the seventh Daughter. Bath-  
 shua, the Daughter of Salvation. Be-  
 cher, the first begotten, or first fruits.  
 Ben, a son or building. Benajath,  
 the Lord's Building. Benjamin, the  
 son of my right-hand; Jacob's young-  
 est son called Benoni, that is, the  
 son of sorrow; Jacob loved him.  
 Berachiah, speaking well of the Lord.  
 Berajah, the choosing of the Lord.  
 Besodaiah, the Counsel of the Lord.  
 Bethamath,

Bethamath, the house of affliction.  
 Bethaven, the house of vanity and  
 grief. Bethazmaveth, the house of  
 Death's strength. Bethbirei, the  
 house of my Maker. Bethcar, the  
 house of knowledge. Betheden, the  
 house of pleasure. Bethel, the house  
 of God. Bethemek, the house of deep-  
 ness. Bethesda, the house of effusi-  
 on. Bethhanan, the house of Grace  
 or Mercy. Bethhashittah, the house  
 of going out of the way, or the house of  
 Thorns. Bethlehem, the house of  
 bread or house of war; a City in  
 the tribe of Zebulun, also a City  
 in the tribe of Judah called Ephrath  
 near unto which Rachel was buri-  
 ed, and unto which Joseph travelled  
 with Mary the Mother of Jesus,  
 where she was delivered of Jesus  
 Christ, where the wise men went  
 and honoured him. Bathmarca-  
 both, the house of bitterness wiped out.  
 Bethnimrah, the house of Rebellion.  
 Bethuel, the measure of God; the fa-  
 ther

father of *Rebekah*. *Bethulia*, the *Virgin of the Lord*. *Bezaleel*, in the *shadow of God*; he was a man mightily endued with the *Spirit of God*. *Boaz*, in *strength or power*. *Bochim*, the *place of weeping*. *Bethiah*, the *Daughter of the Lord*. *Boanerges*, the *Sons of Thunder*.

## C.

*Caleb*, as a *Hart*. *Caiphas*, a *Searcher*. *Canaan*, a *Merchant*. *Chileab*, the *restraint of the father*. *Christ*, anointed. *Clemens*, gentle or meek. *Cleophas*, all glory. *Cleopatra*, the *glory of the Country*. *Cōnaniah* the *Strength or Stability of the Lord*.

## D.

*Dalaiah*, the *poor of the Lord*. *Deborah*, a *word*, or *Bee*; a *Prophetess* who judged *Israel*: *Dinah*, *Judgment*. *Dositheus*, *giving to God*.



## E.

Eden, *pleasure*. Egypt, *anguish*  
 or *tribulation*. Elchanan *the Mer-*  
*cy of God*. Eldaah, *the Love of*  
*God*. Eleadah, *Witness of God*. E-  
 leazar, *the help of God*. Eli-  
 ab, *my God the Father*. Eliakim,  
*God ariseth*. Eliam, *the People of*  
*God*. Eliafaph, *the Lord encreaseth*.  
 Eliashib, *the Lord returneth*. Elia-  
 tha, *thou art my God*. Elihoenai, *the*  
*Lord mine eye*. Elidad, *the beloved*  
*of God*. Elihu, *he is my God*. Eli-  
 melech, *my God the God, or the Coun-*  
*sel of God*. Eliphal, *a Miracle of*  
*God*. Eliphaleh, *the God of deliverance*.  
 Elisha, *the Lamb of God*. Elisha-  
 phat, *my God judgeth*. Elisheba, *the*  
*Oath of God, or the fulness of God*. E-  
 lizur, *the strength of God*. Elka-  
 nah, *the Zeal of God*. Elmoded,  
*God measureth*. Elnathan, *God's*  
*Gift*. Elphaal, *God's Work*. Esther,  
*hid*. Ezriel *the help of God*.

## G.

## G.

Gabriel, *a Man of God.* Gama-  
liel, *God's reward.* Gedaliah, *the*  
*greatness of the Lord.*

## H.

Habakkuk, *a Wrestler.* Habiah,  
*the hiding of the Lord.* Habazza-  
niah, *a hiding of the Shield of the*  
*Lord.* Hacaliah, *wanting of the*  
*Lord.* Hadad, *joy or rejoicing.* Ha-  
gar, *a Stranger.* Haggiah, *the Lords*  
*Feast.* Hamul, *godly or mercifull.*  
Hanan, *full of grace.* Hannah, *mer-*  
*cifull, or taking rest.* Hanameel, *the*  
*mercy of God.* Hananeel, *the Grace*  
*of God.* Hanani, *gracious, or mer-*  
*cifall.* Hananiah, *the Grace of the*  
*Lord.* Hatim, *dedicate to God.* Ha-  
sadiah, *the Mercy of the Lord.* Hat-  
til, *an howling for sin.* Hazael, *seeing*  
*God.* Helkiah, *the Portion of the*  
*Lord.* Hiel, *the Lord liveth.* Heze-  
kiah, *strength of the Lord.* Hobab,  
*beloved.*

beloved. Hoshajah, Salvation of the Lord. Hosheah, Salvation.

## I.

Jaasiel, the Work of God. Jaazaniah, the bearing of the Lord. Jabal, bringing or budding. Jabelsh, drought. Jabez, sorrow. Jabin, understanding. Jachin, stability. Jadiah, knowing the Lord. Jahallel, praising God. Jahohel, waiting for God, or beseeching God, or hope in God, or beginning in God. Jamuel, God in his Day. Jasher, righteous. Jattir, a remnant or excellent. Ichabod, where is Glory. Jeconiah, Stability of the Lord. Jedaiah, the hand of the Lord. or confessing the Lord. Jedidah, beloved. Jediel, Knowledge of God. Jehiah, the Lord liveth. Jehiel, God liveth. Jehoadan, the Lord's Pleasure. Jehoahaz, the Possession of the Lord. Jehoash, the Fire of the Lord. Jehohanan, Grace or Mercy of the Lord. Jehoiakim, the rising or avenging

venging of the Lord. Jehoshaphat, the Lord is the Judge. Jehoshuah, the Lords Salvation. Jehozadak, the Justice of the Lord. Jekannah, the Lord shall arise, establish or avenge. Jerameel, the Mercy of God. Jeriel, the fear of God. Jerimoth, fearing Death. Jeroboam, encreasing the people. Igdaliah, the greatness of the Lord. Joel, willing or beginning. Jonah, a Dove. Jonathan, the Gift of the Lord. Joshabeth, the fulness of the Lord. Ishmael, God hath heard. Ithamar, wo to the change. Judeth, praising or confessing.

## K.

Kabzeel, the Congregation of God. Kain, a Possession. Kelaiah, the voyce of the Lord. Kelita, succour, a gathering together. Kiriatharim, a City of Cities.

## L.

Laadah, to gather, to assemble to gether.

ther. Laban *white, shining, gentle*; brother to Rebekah. Lazarus, the *help of God*. Leah, *painful or wearied*; the name of Laban's eldest Daughter. Luke, *arising to him*.

## M.

Maadiah, *pleasantness or decking of the Lord*, or *Testimony or Covenant of the Lord*. Mahseiah, the *protection of the Lord*. Maaziah, the *Strength of the Lord*. Macbanai, *my poor son*. Madan, *strife*. Magdalene, *magnified or exalted*. Magdikel, *preaching God*. Mahalah, *infirmity or sickness*. Magog, *covering or melting*. Malachi, *my Messenger*. Mabileel, *praising God*. Manahem, a *Comforter*. Manoach, *rest*. Maon, *dwelling place*. Martha, *bitter or provoking*. Mattan, a *Gift*. Maeteni, Mattaniah, Matthaniah, Mattharah, *his gift*. Mattathiah, a *Gift of the Lord*. Malchiel, *God is my King*. Malchiah, the *Lord my King*.

Melchizedek, *King of Righteousness.*  
 Malchishua, *my King the Saviour.*  
 Meherabel, *how good is God.* Mehu-  
 man, *troubled.* Melariah, *deliverance*  
*of the Lord.* Menalaus, *strength of*  
*the people.* Merajoth, *bitterness.* Me-  
 red, *rebellious.* Mesha, *Salvation.*  
 Melhelemiah *the Peace of the Lord.*  
 Meshullam, *peaceable.* Mephibo-  
 sheth, *shame of mouth.* Milchah, *a*  
*Woman of counsel.* Michah, *poor or*  
*smitten.* Michajah, *who is like the*  
*Lord.* Michael, *who is like God.* Mi-  
 chal, *who is perfect.* Mordechai,  
*bitter contrition ; he brought up E-*  
*sther, and bewailed the Jews destru-*  
*ction.*

## N.

Naam, *fair or pleasant.* Naamah,  
*fair beautiful or comely, or greatly mo-*  
*ving.* Naariah *the Child of the Lord.*  
 Nabatoth, *buds, or fruits or prophe-*  
*sies.* Nabal, *a Fool.* Naboth, *a*  
*speech, prophecy or budding forth ; he*  
 re-

refused to sell *Ahab* his Vine-yard,  
 and therefore was stoned by *Jeze-*  
*bel's* wicked practise. *Nadib* a  
*Prince, or liberal.* *Nahas, a Snake*  
*or Serpent.* *Nahoi, very secret or*  
*hid, my beloved, or resting with me.*  
*Naiah, fairness, beauty, comeliness.* *Na-*  
*than, given or rewarded.* *Naphtali,*  
*my wrestling.* *Nathaniel, the Gift of*  
*God.* *Nazareth, seperated, crowned*  
*or sanctified; the City where Christ*  
*was brought up.* *Nehalamiee, a*  
*Dreamer.* *Nehemiah, comfort, or the*  
*rest of the Lord, or direction of the*  
*Lord.* *Nerias, the Light, or Candle*  
*of the Lord.* *Nicodemus, innocent*  
*blood; he was a Ruler among the*  
*Jews, and one that came to Christ*  
*by night to be taught of him.* *Ni-*  
*cholas, a Victor, or Overcomer.* *Ni-*  
*neveth, fair beautiful or a dwelling*  
*place; the name of a City, the de-*  
*solation whereof was prophesied,*  
*but they repented after Jonas prea-*  
*ched to them.* *Noah, a ceasing or*  
*rest;*

*rest* ; he was son to *Lamech*, he was a Preacher of Righteousness, he was commanded of God to make an Ark, that he and his family should enter in it for their preservation.

## O.

*Obadiah*, *Servant of the Lord* ; he was a Prophet. *Obed*, a *Servant* or *Workman*. *Obededom*, the *servant of Edom*. *Obil*, *born or brought*. *Onam*, *sorrow*. *Ophel*, a *Tower* or *Darkness*. *Othni*, *my time*. *Otholiah*, *time to the Lord*. *Othoniel*, *the time of God*. *Ozaziah*, *the Strength of the Lord*. *Oziel*, *the help of God*.

## P,

*Pagiel*, *God hath met*. *Pashur*, *encreasing liberty*. *Pedahel*, *the redemption of God*. *Pedahzur*, *a mighty Redeemer*. *Pedajah*, *the Lords redeeming*. *Pekajah*, *the Lords opening*.



ing. Pelajah, the *Miracle of the Lord*. Pelatiah, *deliverance of the Lord*. Peleg, *division*. Penuel, *seeing God*. Pethajah, the *Lord openeth*. Phicol, the *month of all*. Pinehas, a *countenance*.

## R.

Raamjah, *Thunder of the Lord*. Rabboni, *Master*. Raham, *mercy or compassion*. Rachel, a *Sheep*; Daughter of *Laban*, she kept her Fathers sheep, when she met with *Jacob* he wept: *Jacob* served twice seven years for her; she hid away her fathers Idols. The people at *Boaz's* marriage prayed God to make *Ruth* as fruitful as *Rachel* and *Leah*. *Rachel* wept for her Children, and would not be comforted; she died at the birth of *Benjamin*. Ramjah, *exaltation of the Lord*. Reelajah, a *Shepherd to the Lord*. Rehum, *pitiful or pitied*. Reu, his *shepherd*. Reuben, the *son of vision*, so  
F 4 s named

named because the Lord did see his mothers affliction, he was *Jacob's* son by *Leah*.

## S.

Sabbath, *rest*. Sabdi, *a Dowry*. Sarai, *my Dame, or Mistress*; the name of *Abrahams* wife before it was changed. Seled, *affliction*. Semachiah, *cleaving to the Lord*. Shalmon, *peaceable*. Shammah, *desolation or destruction*. Shealthiel, *asked of God*. Sheariah, *the gate of the Lord*. Shebarim, *hope*. Shecaniah, *the Habitation of the Lord*. Shechem, *a part or portion*. Shedur, *a field of fire, or the Light of the Almighty*. Shebariah, *the Morning of the Lord*. Shelemiah, *Peace of the Lord*. Shelumiel, *the Peace of God*. Shemajah, *hearing the Lord*. Shemariah, *the keeping of the Lord*. Shemuel, *appointed of God*. Sherajah, *a Prince of the Lord*. Sheva, *vanity*. Shiciah,

see his  
Jacob's

ah, the protection of the Lord. Shu-  
bael, the returning of the Lord.

T.

Dowry.  
; the  
ore it  
n. Se-  
Shal-  
solari-  
asked  
of the  
aniah,  
chem,  
eld of  
nighty.  
Lord.  
She-  
ema-  
ariah,  
muel,  
Prince  
hici-  
ah,

Tandumeth, consolation. Tap-  
hath, a little one. Tehinnath, mer-  
ciful, or prayer. Tirhanah, a Search-  
er of Mercy. Tobiah, the Lord is  
good. Togarmah, strong or bony.  
Tubal, born or worldly. Tubalkain,  
worldly possession.

V.

Vanjah, Nourishment of the Lord.  
Uri, my Light. Unjah, the Light of  
the Lord. Uriel, Light or Fire of  
God. Uzzah, strength. Uzziel, the  
Strength of God. Urim, Lights.

Z.

Zaaven, trembling. Zabad, a  
dowry. Zabadjah, a dowry of the  
A 5 Lord.

Lord. Zachai, pure. Zachariah,  
 mindfull of the Lord. Zebulun, a  
 dwelling. Zelophehad, a shadow of  
 fear. Zephaniah, the hiding of the  
 Lord. Zephi, a bony Comb. Zera,  
 clearness, or rising up. Zerajah, the  
 the Lord arising. Zedekiah, the  
 justice of the Lord. Zuriel, the rock  
 of God. Zurishadai, the rock of the  
 Almighty.

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*Seven numeral Letters.*

One——— I

Five——— V

Ten——— X

Fifty——— L

One hundred——— C

Five hundred——— D

One thousand——— M.

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*How*

*How any Number may be expressed  
by Letters.*

M---C---X---I

MM---CC---XX---II

MMM---CCC---XXX---III

---CD---XL---IV

---D---L---V

---DC---LX---VI

---DCC---LXX---VII

---DCCC---LXXX---VIII

---CM---XC---IX

Eleven XI. Twelve XII. Thir-  
teen XIII. Fourteen XIV. Fif-  
teen XV. Sixteen XVI. Seven-  
teen XVII. Eighteen XVIII.  
Nineteen XIX.

*The*

*The Table of Numeration, whereby  
any number may be exprest.*

1 2 3 4 5 6 7 8 9 0	One—1
10 20 30 40 50 60 70 80 90 00	X—Ten—10
100 200 300 400 500 600 700 800 900 000	C—hundred—100
1000 2000 3000 4000 5000 6000 7000 8000 9000 0000	I Thousand—1000
10000 20000 30000 40000 50000 60000 70000 80000 90000 00000	X Thousand—10000
100000 200000 300000 400000 500000 600000 700000 800000 900000 000000	C Thousand—100000
1000000 2000000 3000000 4000000 5000000 6000000 7000000 8000000 9000000 0000000	I Million—1000000
10000000 20000000 30000000 40000000 50000000 60000000 70000000 80000000 90000000 00000000	X of Millions—10000000
100000000 200000000 300000000 400000000 500000000 600000000 700000000 800000000 900000000 000000000	C of Millions—100000000

III. III. III.

CXI Mill. CXI Thou. CXI.

Mill.

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Mil. Thou. Unites.

2 2 2. 2 2 2. 2 2 2

3 3 3. 3 3 3. 3 3 3

4 4 4. 4 4 4. 4 4 4

5 5 5. 5 5 5. 5 5 5

6 6 6. 6 6 6. 6 6 6

7 7 7. 7 7 7. 7 7 7

8 8 8. 8 8 8. 8 8 8

9 9 9. 9 9 9. 9 9 9

999 Mill. 999 Thous. 999 Nine.

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A



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*A Table of Multiplication.*

2	times	2	is	4
2		3		6
2		4		8
2		5		10
2		6		12
2		7		14
2		8		16
2		9		18
2		10		20

3	times	3	is	9
3		4		12
3		5		15
3		6		18
3		7		21
3		8		24
3		9		27
3		10		30

4 times

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4 times 4 is 16

4 5 20

4 6 24

4 7 28

4 8 32

4 9 36

4 10 40

5 times 5 is 25

5 6 30

5 7 35

5 8 40

5 9 45

5 10 50

6 times 6 is 36

6 7 42

6 8 48

6 9 54

6 10 60

7 times

7 times 7 is 49

7            8        56

7            9        63

7            10      70

8 times 8 is 64

8            9        72

8            10      80

10 times 10 is 100

10 times 100 is 1000.

Con-

times

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*Concerning Weights, Measures, &c.*

**T** Here are two kinds of weights used in *England*, as *Troy* and *Averdupois* ; by *Troy* weight Gold and Silver is weighed : *Troy* weight contains in every pound twelve ounces, in every ounce twenty penny weight, every penny weight twenty four grains.

By *Averdupois* weight is weighed all Grocery ware, all Druggs and Iron, Lead and Tin, &c. and it contains sixteen ounces to the pound, twenty eight pound makes one quarter of a hundred, fifty six pound makes two quarters, eighty four pound three quarters, a hundred and twelve pound makes one hundred weight, and twenty hundred makes one tun.

In dry measure sixteen pints makes one peck, and four pecks makes one bushel. In

In Cloth measure, four nailes is one quarter of a yard, and one yard is four quarters, one ell Flemish is three quarters of a yard, one ell English is five quarters of a yard.

In reckning Time, sixty minutes makes one hour, twenty four hours makes one day, and three hundred sixty five dayes makes one year.

In measuring Wine, two pints makes one quart, two quarts one pottle, two pottles one gallon, sixty three gallons one hogshead, and four hogsheads one tun; one gallon of wine contains eight pound of *Troy* weight.

In long measure three Barly corns make one inch, twelve inches a foot, three foot a yard, five yards and a half a perch, forty perches in length and four in breadth make an acre, four in breadth and ten in length make a rood,

rood, which is a quarter of an acre, so that an acre hath forty three thousand five hundred and sixty square feet, four thousand eight hundred and forty square yards.

Eight furlongs is an English mile, forty poles is a furlong, sixteen foot and a half makes one pole, three foot maketh one yard.

The compass of the Earth is (supposed to be) Three hundred and sixty degrees, or One and twenty thousand and seven hundred *Italian* miles.

*A ready way to reckon what ones daily  
Expences cometh unto in the whole  
year.*

**I**F thou spend Six pence a day,  
and wouldst know how much  
it comes to in the year; which to  
know, say thus, Six pence the day,  
is six pounds, six half pounds, and  
six groats, which makes nine pound  
two shillings: Again, Seven pence  
the day, is seven pounds, seven  
half pounds, and seven groats in  
the year, which makes ten pounds  
twelve shillings and four pence;  
the like reckon of any other sum.

*To know the value of any sum, and  
how to set it down.*

	l.	s.	d.	q.
For a farthing write	000	00	00	1
For a half penny	000	00	00	2
For three farthings	000	00	00	3
For a penny	000	00	01	0
For a groat	000	00	04	0
For 4 pence half pen.	000	00	04	2
For 6 pence 3 farth.	000	00	06	3
For two groats	000	00	08	0
For a shilling	000	01	00	0
For 13 pence half pen.	000	01	01	2
For half a crown	000	02	06	0
For half a noble	000	03	04	0
For a crown	000	05	00	0
For a noble	000	06	08	0
For an angel	000	10	00	0
For a mark	000	13	04	0
For twenty shillings	001	00	00	0
For four nobles	001	06	08	0

For



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l. s. d. q:

For five nobles—001-13-04-0

For four marks—002-13-04-0

For five marks—003-06-08-0

For twenty nobles—006-13-04-0

For twenty marks—013-06-08-0

For a hundred mark—066-13-04-0

For a 1000 marks—666-13-04-0

The whole sum is—765-11-09-1

*Note that l. stands over Pounds,  
s. over Shillings, d. over Pence, and  
q. over Farthings.*

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THE END.

For